
THE
VIRGIN MIRROR

Lithographed by the
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Printed and Published by
R. O. [illegible] in Christo
[illegible] and [illegible]
[illegible] [illegible]

Imprimatur,

Liber cui titulus [The Virgin Ma-
ry misrepresented by the Ro-
man Church.]

Nov. 23.
1687.

Guil. Needham, R. R. in Christo
P. ac D. Wilhelmo Archiepisc.
Cant. & Sacr. Domest.

THE VIRGIN MARY

Misrepresented by the
Roman Church,

In the TRADITIONS of that CHURCH,
Concerning her *Life and Glory*;
And in the DEVOTIONS paid to her,
As the *Mother of God*.

Both shewed out of the Offices of that Church, the *Lessons* on her Festivals, and from their allowed *Authors*.

PART I.

Wherein Two of her Feasts, her Conception and
Nativity, are considered.

PATRICK (S. J. M.)

Valde honoranda est, inquis, Mater Domini. Bene admones; sed Honor Regina justitiam diligit. Virgo regia falso non eget honore, veris cumulata honorum titulis. Bernard. Epist. 174.

Securitas laudis in laude Dei est; ibi laudator securus est, ubi non timet ne de Laudato erubescat. S. August. Enar. in Psal. 94.

Restat ut homo mendaciter non fingat apertum, quod Deus voluit manere occultum. Author Serm. 35. de Assumpt. apud Augustinum.

L O N D O N,

Printed for Richard Chiswell at the Rose and Crown
in St. Paul's Church-yard, MDCLXXXVIII.

VIRGINIA
THE

and you have a good time.

1611

THE UNIVERSITY OF CHICAGO

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ATMA

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

1. The first part of the document is a letter from the President of the United States to the President of the Senate, dated January 1, 1877. The letter is signed by Rutherford B. Hayes and is addressed to Charles Schreyer. The letter is a copy of a letter that was sent to the President of the Senate by the President of the United States. The letter is a copy of a letter that was sent to the President of the Senate by the President of the United States.

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ERRATA

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THE

THE INTRODUCTION.

Giving an account whence the Roman Church has so much to say concerning the B. Virgin, when the Scriptures and the Ancient Writers of the Church say so little of Her.

THAT Infallibility which the Church of Rome only challenges, and so much boasts of, can signify no less than this, That she expects that all Christians should securely commit, not only their Faith, but also their Devotions to be conducted by her. For it is not so necessary in Religion, to be instructed in all its Articles, and to believe aright, as it is duly to obey and serve God; nor is every wrong Opinion so dangerous, as false and mistaken Worship. If a Physician should proclaim himself for infallible, the reputation of his skill would quickly sink, if he failed ordinarily in the Regimen of Health, and made more Distempers than he cured. And no wise Traveller would chuse him for the Guide of his way, who though he perfectly knew every Step of it, yet refused to lead those who he conducted, to repose themselves under Trees of wholesome shade and influence; and to bring them, for the quenching their thirst, to those Springs whose Waters were neither clear nor wholesome. A learned person (a) of this Church, is sensible of this truth, that he is fain to defend, that their Infallibility extends as far as to the Constitution of Saints; and that error, which is nominally committed by her; for, were it so, this pillar and ground of Truth would totter and fall, the

(a) Scerarius in
Liberum, 2.
cap. 11.
c. 1. 101 (c)

pay to her (which is the way she has taken in the de-
 pendency of Mother) (f) *See the Catechism of the Church.* That (1) *See the*
 does so much upon her, that she is *convinced* that she has
 God himself to fall in Love with her, at his own will. And (2) *See the*
 late bold Jesuit (g) *thinks to give this for a Reason, why the*
 is not a Goddess, because there can be but Three persons in the
 Trinity, otherwise, *Deus Filius Spiritus*; God his Son,
 enough to make her one, if he could.

Who can forbear, when he considers the madness of this
 Worship, from crying out, Lord! into what extravagant fol-
 ly and heights of impiety does that Superstition run, where
 the wisdom of Men prescribes the way of their Religion, with-
 out once consulting their Maker? For we may as well put
 the Question to this Church, in *the name of God* to the
Catholics, who have been so long in the Church, what
part hath told us any thing of this? What Prophet has given
 leave to worship any Man? *much less a Woman?* The great E-
 vidence of the Scripture in this matter is acknowledged by them-
 selves (as we may see by and by) and the Reader will meet
 with admirable Reasons, why this Church is so careless in
 giving an account of her, when the Scripture lies against her.
 In the meantime, I cannot but mention a Complaint that
 Mr. Charnock once made (as *Epiphanius* (2) relates it) of
 the Service of St. Basil. That among the same Church in
 the Church of God, and among the loud cries that were
 "glorious to him, on the Feast of the Great Father Basil, he
 "heard a Hymn sung, and was compelled to hear a part of
 "it, in which Song he found at least four and twenty Verses.
 This Trade you see went pretty forward in this Church above
 Five hundred Years ago; but since that time it is vastly im-
 proved, and in the case of the B. Virgin, above all others, since
 the fictions are far more numerous and bold; because they
 bear proportion to that height to which their fancies have
 advanced her. This plain dealing our Adversaries cannot
 bear, and no wonder, since nothing can more vex a Cheat,
 than to be discovered. All that have remarkably contributed
 to this, have been loaded with their Calumnies, alive or dead,
 no matter which. Thus they have told the World that *Lu-*
ther (3) like a jolly Glutton, having made a large meal at Sea-
 per, the Devil, the same night, strangled him in his Bed-
 chamber.

(m) Hier. Dol- That Calvin (m) rotted alive, and died of the Louie Di-
 sce in vit. And a Cyprian (n) forces the Learned, Casan-
 Galy. 1. 1. 1. to prove, in almost half a Chapter of his Book (p) that his
 (n) And. Ba- Father was not hanged, as the Jesuit had reported of him.
 damen Joh. But the most spiteful charge against us, and, if it were true,
 (p) Exercit. 1. not to be answered, is, That Protestants cast contempt upon
 Sect. 4. the B. Virgin her self. Bullerius says (q) *The Heretics now*
 (v) De Smo. *give no honour to the Virgin.* And Caster the Jesuit (r) accuses
 De C. 12. us, *That we reduce the Mother of God into the rank of ordinary*
 (r) Pref. ad *women; and with impure Tongues fear not to blaspheme her, as*
 Mich. de vit. & *one ambitious to sin, to vicious perturbations of soul; and to the*
 Laud. B. Virg. *wrath of God. Wherein they deal with us, as they did with*
 the Opposers of their Superstition heretofore; for thus Th.
 (s) Diptycha *Reverend (s) reports of the Abbot, That they called the*
 Marian. p. 233. *B. Virgin* *Adulteram & meretricem.* But our Adversaries them-
 selves in another mood will be our Comparators in this mat-
 (t) Lib. 6. de *ter. Carthage (t) has mustered up the sayings of many of*
 Arcan. Deip. *the first Reformers, giving large Encomiums to the B. Vir-*
 Homil. 17. §. 3. *gin, such as any Catholick might repeat after them; and par-*
ticularly cites this saying of Calvin, I trust in God it shall ne-
ver be said of me, that I have an aversion to Mary, towards whom
not to be well affected, I esteem it a certain sign of a reprobate
mind. And Casan (u) gives singular thanks to immortal God,
 (u) Citante *who not only one of the mouth of Babes and Sucklings, but even*
 eod. lib. *of Adversaries, has perfected his Mothers praise.* There needs
 but a little Charity to make any one believe, that it is no
 ways likely, while we profess to adore the Son, that we should
 think meanly, much less speak contemptuously or blasphem-
 ously of the Mother. No, we are so far from it, that we
 are always ready to own her as a most blessed person; and
 that she was endued with Excellencies far above the common
 size of her Sex: And though we cannot determine the mea-
 sures of her Vertue and Sanctity, yet we are sure they were
 such as deserve always to be admired by us, and imitated:
 We admire particularly her singular privilege in being cho-
 sen to be the Mother of our Lord; and acknowledge, that she
 wanted no Gifts nor Graces that might qualify her thereun-
 to. But as we are perswaded, that we come not short in giv-
 ing her all due praises; so we think it both possible and dan-
 gerous, *ut si ad deum, to advance her above what is meet,*
 as

as Epiphanius speaks (x) and we bewail the sad instances of (x) In Hæref. this in the Roman Church, and are not to be blamed if we 79
avoid this rock, as well as that other of *the Holy Virgin*. The same
Father has cautioned us, That we are not to honour the Saints
above what is befitting, but to honour him that is their Lord (y); (y) Epiph. libd.
and we unfeignedly consent to what he says, *Let Mary be honoured*; adding withal, *Let the Fa-*
ther, Son and Holy Ghost be adored, but let no Man adore or wor- (z) i. xxi. ti.
ship Mary. (z) In a word, we heartily subscribe to what one *Macler* says of her. (a) *Macler* *unus* *regum* *re-*
of their one Poets says of her. (a) *l. 12. de Concept. Virg.*

Non est laudis inops Virgo, tot floribus Hybla
Non redolet — segetes non tot spicantur arisis
Per Libyam, quot sancta parens præconia laudum
Verarum si queris habet; figmenta relinque,
Et quod scire nequis, ne divinare labora,
Incaustum —

That is,

The Virgin lacks no praise, nor Hybla yields
More Flowers, nor Ears of Corn in Libyan Fields,
So fair and thick, as her true Vertues rise:
Think not to grace her then with specious Lyes;
Nor give her those perfections, by fond guess,
Thou ne'er canst find, and only make her less.

Herein indeed lies one great difference betwixt us and them,
That we, observing that it is the plain design of the Holy
Writers, in the particular account they give of the won-
derous Birth and Life, Death and Resurrection of Jesus, to
engage all Men to believe, That he is the Christ (b) the Son of (b) Joh. 20. 33.
God; that our eternal Life depends upon our knowing him
who is the only true God; (c) and Jesus Christ whom he hath sent; (c) Joh. 17. 3.
that there is no Salvation in any other, nor no other name (d) in (d) Act. 4. 12.
der Heaven given among Men but his; whereby we must be saved;
and that having the power of Judging all the World com-
mitted to him, all Men are bound (e) to honour the Son, (e) Joh. 5. 22.,
even 23.

even as they know the Father; so, I say, finding this to be the great concern and scope of the Gospel, are well satisfied with those few words of *Tract* and *sermons*; we must wish there, that relate to the B. Virgin her Mother; and are not needlessly curious to enquire any further. It's plain it was her they designed to advance and not her. Even the Holy Spirit's over-shadowing her Virgin Womb, was rather intended to proclaim the Glory and Majesty of his Incarnation, than of her Conception. The Scripture mentions some other instances of her Faith and Piety, wherein it places her chief Happiness, as St. Austin's known saying expresses it; (f) Ma-

(f) Tom. 6.
Hic de Sancta
Virgine Beata
ergo Maria per-
cipiendo fidei
Christi, quam
conspiciendo car-
nem Christi.

ry was more blessed in receiving the Faith of Christ, than by Con-ceiving the Flesh of Christ: For *Materna propositio nihil Ma-riæ profuisset, nisi felicius Christum corde quam carne gestasset*: Her nearness to him as a Mother had not profited her, if she had not been more happy in bearing Christ in her Heart, than in her Womb. Which also our Saviour confirms in that saying of his,

(g) Luc. 11. 28.

(g) Tea rather blessed are they which bear the Word of God and keep it. As for other matters concerning her, where the Scriptures have not gone before us, we are contented to remain in the dark; concluding that we are not one way or other much concerned in them; for if we had, God would no doubt have declared them to us. We think it necessary for the Honour of our Lord, to believe, that his Mother remained a Virgin till she bare him and brought him forth; We think it highly probable too that the Honour of our Lord preserved her a Virgin even after; and we detect the bad Spirit of *Helvidius*, that made a contest of it, and brought it into dispute in the Church. But yet we are of the great S. Basil's mind (h) that if she had not remained a Virgin afterwards, *postea etiam si coram hominibus non esset, the Doctrine according to God's will would not have suffered by it*; and therefore we lay not such stress upon it, as upon the former. *Sanctus Basilus ait: si postea non esset, non ideo doctrina Dei periret*. We leave it without anxious inquiry about it. But now this Church, having as much business with the Virgin as with Christ himself, and making indeed more stir about her; the modesty of the first Faith, and the silence of the Scrip- ture, gave them but little comfort; if they cannot find in the old Testament enough to proclaim her a fit object of Men's wor- ship, and to engage their Religious addresses to her, rather than

(h) Homil. de
humana Chri-
sti generati-
one.

then fail of this, which they are resolved upon, they will make a new Gospel, which the Apostles never preached; and venture the Curse that is threatened to them that do so, Gal. 1. 8. First indeed the words of the Scripture must be Wire-drawn, and Every Syllable of it that relates to her stretched and set upon the Testers; but still they find, that the Bed is shorter than that a Man can stretch himself on it; and the Covering narrower than that he can wrap himself in it. (i) They are therefore resolved to add where that is defective, and to feign those privileges for her which they cannot find there. To shew a little their fine way of proceeding in this Matter.

They have laid down this for an undoubted Rule, as any Authorisin in Disputation, that *Maxima perfectionum B. Virginis est maternitas Dei*. Her being the Mother of God, is the measure of the Perfection of the Blessed Virgin. Not to dispute at present the Truth of it, which may be granted in a sober Sense, let us see what Conclusions they draw from it. *Aquinas* (k) infers, That the Blessed Virgin, because she is the Mother of God, has a kind of infinite Dignity belonging to her from that infinite good which is God; and that in this respect, nothing better than she could be created, as there can be nothing better than God. *Ant. Smeaton* the Jesuit says: (l) From this Motherhood of God, this Maxim derived by all Divines is drawn; viz. That there is no gift of Grace that was ever granted to any pure Creature, which was not bestowed upon the Virgin in a like or more perfect manner, and so it was requisite to her Sex. Wherefore all the Graces, Favours, and Privileges granted among other Saints are found collected in her alone. And they are very fond of that flying of St. Bernard (m) Whatsoever has been granted to other Saints, though but to a few, we are not to suspect that it has been denied to so glorious a Virgin. *Aquinas* (n) in another place from these privileges has deduced her Sanctification before she was Born; the Privilege never to have committed any Sin mortal or venial, and a fulness of all Graces above all others. This, one would judge, is pretty tall; but a daring Jesuit (o) resolving to enlarge the Charter of her Privileges, has advanced that position, That all this Theology does require, that in those things that belong to the glory of Jesus and his Mother, if the Church does not believe it, (and they are sure it will not interpose to the hindrance of the Mother in least) we are not to look what Two or Three, Five or Ten Doctors have said in the Case, but what will best de-

(i) Esa. 28. 20.

(k) P. 1. qu. 25. art. 6. ad 4um.

(l) *Maris Deip. thronus Dei c. 5. l. 4.*

(m) Epist. ad Can. Lugdun. Quod itaque vel a paucis mortalium constet fuisse collatum, fas certe non est suspicari contra Virgini esse negatum.

(n) Part. 3. qu. 27. art. 1. 4. 5.

(o) J. Baptista Porta. Elucidar. l. 3. tr. 16. P. 1050.

send

And so the Flood of Mary and Jesus. Here now the door is so wide open to give admittance to all the throng of Fables, that any one will invent, under pretence to advance her Honour: The Evangelists have said Truth enough to make *Jesus* glorious; and they are resolved to try what may be done for *Mary* in the other way: And every Monk or Nun of a bolls Fancy, is perpetually seeming forth some new privilege to grace the B. Virgin withal. *Albertus Magnus* (p.)

(p) De Laud.
Virg. super
missus est.

(q) De Con-
cept. Virg.
Part. 2. p. 183.

(r) *Maria Thro-
nus Dei.* c. 20.
p. 252, 253.

had got them up to Fourteen. *Vinc. Bandellus* (q) reckons Twelve Privileges bestowed on her from the Fourteenth Year of her Age and afterwards, which considering this date of them is an increase: But *Spinellus* has made them up above a Score, (r) which I will set down out of him, that the Reader may try how many of them he could have Collected by perusing the Four Gospels, without the help of those fore-named Principles. They are these. 1. "She was not only elected by God, but pre-elected before all others, *Cantic.* 6. 8, "9. *There are Sixty Queens, and Eighty Concubines, and Virgins* "without number: *My Beloved, my undefiled is but one, the only one* "of her Mother, the choice out of her that bore her. 2. That she "was promised by Heaven to the Fathers, prefigured by my- "stical Miracles, foretold by Prophetick Oracles, and by the "Sybils was honourably predicted. 3. That she sprang by "the kindness of God from barren Parents, that vowed to "give to God the Off-spring he should bestow on them; that "an Angel foretold her Nativity to her Parents, which we do "not read in the Scriptures concerning any other Woman, " (no nor of her neither there.) "4. That she only of all the Chil- "dren of *Adam*, that descended from him by the ordinary way "of Propagation (*per feminalem rationem*) was free from Orig- "inal Sin. 5. That in the very beginning of her immaculate "Conception, she was so consumed in Grace, that ever after "she was without stain of sin, though but venial, Sin. 6. "That the *Fomes peccati*, that which like Tinder so soon kind- "les in us, was extinct in her; so that she never was scilable "of that Tyrannous Law of the Members, or the Rebellion of "the lower Part. 7. That in her very Conception she had the "use of Reason, and made a Vow of Virginity to God; from "which instant also she began to merit, and that the merit of "her Works was never interrupted, no not so much as in her "sleep.

"sleep. 8. That in the same Conception of her she was adorned
 "with all Theological and Cardinal Vertues; and that in that
 "Heroick Degree, as well as with all the *gratia gratis data*,
 "graces freely given. 9. That at the Age of Three Years she
 "was in the Temple, according to her Parents Vow, consecra-
 "ted to God, and there was most holily Educated. 10. That
 "this Blessed Person among Women, escaped all that Curse to
 "which mankind, by reason of *Adam's Sin*, was obnoxious.
 "11. That she alone, that had conceived without any lust-
 "ful Pleasure, did not undergo the Irksomeness that other Wo-
 "men with Child are subject to. 12. That by a Virgin Birth
 "she brought forth God without pain. 13. That the Lord's
 "Body exhibited in the H. Eucharist, is formed of her Blood
 "in her Virgin Womb, which therefore is compared, *Cant. 7.*
 "to a *heap of Wheat set about with Lilies*. 14. That she in a
 "singular manner did many ways co-operate to our Salvation.
 "15. That the Fruit of Christ's Passion was in a singular man-
 "ner communicated to her, and standing courageously by the
 "Cross of her Son, was pierced through with the Sword of
 "grief, and therefore she first of all saw Christ when he arose
 "from the Dead. 16. That she was the Instructor and Mi-
 "stress of the Apostles and Teachers. 17. That her Body did
 "not see Corruption; but being assumed and taken up to Heaven
 "in Body and Soul before the common Resurrection, she was
 "placed above the Chiores of Angels and Orders of Saints, at
 "the Right-hand of her Son, where she makes a distinct Order
 "(*Chorus*) above them all, and she alone obtained more glory
 "than all the rest of the Saints and Angels put together. 18.
 "That her presence brought a great deal of accidental Joy
 "to the Blessed in Heaven. 19. That she is the *Queen* of
 "*Heaven*, and *Lady* of all the Angels and Saints. 20. That
 "she is the common Advocate of Sinners, the Mother of Mercy,
 "the Mediatrix to intercede for them; and that she is also the
 "Mother of the Living, and promotes the Salvation of all
 "Men. 21. That she is so formidable and terrible to the
 "Devils, that they presently fly away at the mention of her
 "Name, and much more at her Command; and that she hath
 "powerfully broken their Head. 22. That all the *Graces*
 "and Privileges that are dispersed among other Saints, are
 "found united in her, after a far more perfect manner. Thus

* Paul Comi- far he. But others * have enlarged her Privileges to above an-
tolus reckons up Hundred. *130. Privi-
leges. Alegambe Bibl. p. 363.*

These are a few Instances, among many, which will after-
wards occur, that give the Reader a taste of the New Faith
and Gospel, concerning the Virgin Mary, which is taught in
this Church. With such particulars as these, the Hymns, and
Lessons of their Breviaries are stuffed: For to establish the
believe of them, many of their Festivals are Instituted; and to
the Scandal of Christianity, as well as the eternal reproach
of their Millions, *Hierome Xavierius* a Jesuit, in the *History of
Christ*, which he published in the *Persian Tongue*, *An. Dom.
1602.* being commanded to give an account of the Life and
Actions of our Saviour by the *Great Mogul*; he, not content-
ing himself with an Impartial delivery of that Faith which
the Apostles taught, and was once delivered to the Saints, has,
together with the Gospel Story, interwoven idle Tales, and
fabulous Legends, derived from Gossiping Tradition, or ta-
ken out of Books confessed by themselves to be Apocryphal,
and the Fictions of ancient Hereticks, especially what refers
to the Bl. Virgin; which I suppose he intended for this end,
that all his Converts should set her up for an Object of their
Religious Veneration; otherwise that first Faith might have
been sufficient for them, which served those first Christians, and
made them wise to Salvation, who only worshipped God the
Father, Son, and Holy Ghost.

From all that has been said it cannot but appear, that this
Church has made a very bold attempt, for which they must
answer one day to God, among the many that have *Adulterated the Word of God*, and
corrupted it by their bad mixtures. And there many will still
more appear, when their very pretences for doing all this are
laid down and examined, which I shall now give a further ac-
count of.

(1) They confess (1) that it has been the complaint of many,
and who have taken it very ill (2) *agere foremum* that the Ca-
tholical Scriptures have given us no History of the Nativity,
Gest, and Death of the B. Virgin. Strange say they, that
they should be silent in matters of so great moment: For, says
Pelbartus

(1) Carthage-
na de S. arcan.
Disp. l. 13.
lib. 1.

Peibartus (1) "*Matthew* (2. 1.) writing the Genealogy of Christ, says only, *Jacob begot Joseph the Husband of Mary, of whom was born Jesus, who is called Christ.* I thought he ought to have said, the Husband of *Mary*, who was the Daughter of *Joachim*, whom he miraculously begat of *Anne* his Wife, an *Angel* being imployed to foretel it, and who was a most chaste Virgin, &c. Which complaint seems the more reasonable, because the Evangelists in the case of his Fore-runner *John the Baptist*, have described his Birth, and the Dignity of his Parents, the Holiness of his Life, and the difficult and famous Passages of it, unto the end of his Life and Martyrdom; therefore much more ought they to have done thus of the Mother of God, &c.

It's very easy for us to allow this Objection, by telling these bold men, that it is not needful for us to know any thing further in this matter, when God thinks fit to say nothing to us: And let them prove, if they can, concerning *John the Baptist*, whose Story the Scripture has told, that it was unnecessary for us to know that. We may also add (if we had a mind to be guessing) What if the cause of the Scriptures silence about her Birth, &c. be the same, which one of their own Jesuits (u) gives about the place of *Moses's Burial*, which God would let no Man know of, *least the Israelites, who were prone to Idolatry, should take so admirable and almost divine a Man for a God, and Worship him?* Who also adds, That this is all probability, &c. the subject of the Contest betwixt *Michael the Archangel* and the Devil (which *S. Jude* mentions v. 9.) about the Body of *Moses*, that the Devil would have had the Sepulchre in which his Body lay, to be discovered, that thereby he might draw the *Israelites* to Idolatry; and *Michael* would have it hid, to prevent it. (u) *Bonfrerius* in Deut. 34. 6.

But they who must have the matters that concern the B. Virgin discovered, will find the solution of it a harder task. Yet something they will say, though little to the purpose, to unfold the Mystery of this spiritual Omission, as *Peibartus* phrases it (x). The Author of the *Pomerium* says, That this Omission was, to excite the Devotion of the Faithful more towards her, that they might more freely inquire after her Person, her Life and Death. So indeed we see foolish Children cry the loudest after that which cannot be had: But I think

those Devotions had better go out than flame, where God affords not his holy Fires to kindle them, nor any fuel to maintain them. Otherwise, as a Sorbon Doctor

(y) Claud. Joly. Traditio antiqua adv. Jac. Gandium. p. 178.

(y) wisely notes, *When Devotion only governs the Church, though it be the best (i. e. in the fervency and degree of it.) yet it may sometimes speciously de-*

(x) Mariale, p. ceter.

Gregorius Gallicanus (z) would bring off the matter thus; *Mary*, says he, *are of this Opinion, That Christ resolved that he himself, and no other Pen or Tongue besides, would explain the Praises of his Mother: Therefore in the Canticles he has elegantly drawn her from head to foot, when he put the Pencil into Solomon's hand to describe her. Which indeed is a good reason to prove that a Thousand of their Books concerning her might be burnt, since theirs must needs be superfluous, after that Draught of her to the Life in the Canticles of Christs own doing.*

(a) Umbra Virg. p. 58 n. 187.

Aloys. Novarinus (a) thought himself no doubt very Witty, when he gave this Answer to the Objection: *Credo rei magnitudinem pressos, &c. I believe the Evangelists, says he, being oppressed with the greatness and difficulty of the thing, abstained from meddling with that, which by no labour or skill of theirs they could perform; wherefore, like skilful Painters, they drew a veil, that under the covering and shade of silence, we might conjecture the more concerning her, because they had expressed nothing.* To which reasoning I shall only make these two demands. 1. How come they to have the presumption to undertake that, which the inspired Writers found too heavy for their Shoulders, and would not meddle with? 2. Whence should arise this difficulty of describing her to them who had drawn the lines of our Saviour's Life, and finished it; unless he imagine greater Glories and Excellencies in the Mother, than in the Son

(b) Lib. 4. de of God? Deip. c. 22. p. 478.

Cassius is very angry with us (b) and charges us with a heinous Error, for denying at this time so many things concerning Mary and her Dignity, which though not taken notice of in the Scriptures, nor presently delivered in the time of the Apostles, yet have been revealed by God to the later Ages as certain, and at length recommended for such by the Church. This indeed is somewhat to the purpose; for no Man can reasonably require, that God should manifest a thing sooner than he has a mind to, nor complain that that was not known in a former, which he reserved for a latter Age: On-

ly that we may avoid being cheated, we expect as good evidence for the later that they are Divine, as God has given for the former; but without this the Church's recommendation will not create Faith in us, especially not that of their Church; which has plaid so many tricks in Religion. *Paz* (c) has this farther fetch, By this silence we are told, that there is nothing written in the Gospels, nothing in the Law and Prophets, which does not, after a sort, appertain to Mary. And in another place (d), If you would comprize in short, what is more largely diffused in the Scriptures, know that Mary is the sum and brief of them all. *Carthagena* (e) thinks, that this is a contrivance of the Divine Wisdom; because this silence does commend her Excellencies more fully, than the most eloquent Tongue can do; since her Dignity and Sanctity, supposing her to be the Mother of Jesus, is a first Principle, of which there need be nothing said. And so too the Author of the first Reason (f) says, Whatsoever belongs to her Dignity, &c. is per se notum, known of itself by those who have an entire Faith in Jesus. This I see is the solution they most insist on. So *Suarez*, (g) Few things are said in the Gospels of her, because the intention of the Evangelists was wholly carried out to Christ, (thus far we are of his mind, and wish that they also had made him their scope more, and her less;) but he being known, and his Faith enough established, her Excellencies could not be unknown or hid. Or as *Sherlog* the Jesuit expresses it, (h) It was necessary for us to know that Mary was the Mother of Christ; this the Evangelists sufficiently declared, and this her Honour being manifested, the rest might be collected there-from, though they said no more. The force of this reasoning will appear, if you only change the name of Jesus for Mary, and put it thus: It was requisite for us to know that Jesus was the Son of God; (as necessary as that Mary was his Mother) this the Evangelists sufficiently declared, and this Dignity of his being manifested, the rest might be collected, though they said no more. We should have had an admirable Gospel, if this had been the way of writing it; much what I suppose like the History of the Seven Champions; for that Writer did not feign the Men; their worth and excellency was abundantly declared to the World before; he only collected, as every Writer of Romances does, what was proper for such worth to accomplish; and his Fancy ran much upon

(c) Elucidar. lib. 2. tract. 7.

c. 1.

(d) Ibid. tract.

6. c. 1.

(e) De arcan.

Deip. 1. 2.

hom. 2.

(f) Author Pœ

marii loc. citat.

(g) Præfat. ad

Tom. 2. in 3.

partem.

(h) Anteloq.

3. in Caetic.

n. 142.

upon enchanted Castles and Gyants with huge Maces in their Hands, which he makes his Hero's to dissolve and overcome. However, we have discovered, by what these Authors have told us, a secret which they had better have kept so still; that now we know what way has been taken in writing the History of the B. Virgin, and the Lives of other Saints; Two or Three Truths have been given, like a Ground to a skilful Musician; upon these they have run what Division they best fancied, and according to the skill of the writer, the Defect has been agreeable or otherwise; and it is remarkable, that commonly where any faithful and certain Records have said the least, there they have given the World the most large and compleat Story. Which we are beholden to the afore said Greg. Gallenus (*) for confessing the most plainly, and without any disguise, as the sense of some in this very case of the Scriptures silence concerning the B. Virgin; *Dicunt aliqui, immensum esse laudum B. Virginis campum, idcirco liberum unicuique relinquere voluisse (sc. Deum) ut de ea dicerent quod vellet: i. e. The field of her Praises is wide and immense, and therefore God would leave every Man at liberty, to say of her what he pleased.*

(i) Marial. p. 3.

CHAP.

CHAP. I.

An account of the Current Faith of the Roman Church concerning the B. Virgin, and of the Worship they pay to her suitable to that Belief. Beginning with her Predestination, to her Nativity.

Whatsoever I have asserted in the foregoing Introduction, will appear more clearly in this Romanick History this Church has given us of the B. Virgin's Life. Wherein we shall see both what the Church believes concerning her; and after that, what Worship they pay to her, agreeable to that Belief. And in doing this, I hope I shall not be any Readers cause, so not so much as of the Romanists for taking this Method, since they themselves have given it me, in their own Office upon the Feasts that are appointed to her honour; wherein we find these two are interwoven, her History and her Worship. To have set down only the last, viz. her Worship, would have been to present a naked Image of strange Devotion, enough to have frighted any Christian. The flattery of her being so fulltime (1); the veneration of (2) "She infinitely sur-
a mere Creature so submit and bowly (3); the expectations of receiving Blessings from her so high and excessive (4); "passeth all
that if there had been nothing said to give a rise to such Court- "the Excel-
"lencies of
"Men and An-
"gels. *Contemplation of the Life and Glory of H. Mary, &c.* as it is not possible
"for the Tongue of a Seraphim, to explain to our comprehension the Shapes and Liveries
"of the heavenly Spirits, their Quires and Hierarchies, to blazon the Glories of the Saints,
"and to expound the Plenty, Pastimes and Language of the Divine Courtiers; so much
"rather is it impossible for a pure Creature to unfold the immense Attributes of the
"Maternity of Holy Mary, the Mother of Jesus; which gives to her an inherent right
"to all the perfections, so copiously by Providence dispersed amongst Creatures here
"beneath, the Stars in the Firmament, and the Angels in Heaven. *Ibid. Ep. Dedic.*
"(5) Whatsoever can be said of her, will be only an essay, infinitely too narrow to
"fill the orbs of her exuberant Sanctity, Grace and Glory. — I do with trembling at-
"tempt this great work (of explaining the Myseries of her Life and immortal Glory)
"left searching into the Holies of so great a Majesty, I be oppressed with its brightness
ship,

and Splendours. *Ibid.* p. 10. *Delle.* — Entering a solemn covenant with Holy Mary to
 to be for ever her servant; *Ibid.* p. 12. — All Christians vow Obedience, Fidelity and
 Homage to her, as to their supreme Governess, Leige-Lady and Advocate, *Ibid.* p. 21.
 — She justly claims a servitude from all pure creatures, *Ibid.* p. 8.
 “ (m) Almighty God hath, by a solemn Covenant, pronounced her to be the Trea-
 sury of Widows, Grace and Sanctity, under Jesus; so that whatsoever Gifts are be-
 stowed upon us by Jesus, we receive them by the Mediation of Mary; no one being
 gracious to Jesus, who is not devoted to Mary: Nor hath any one been specially con-
 fident of the favour of Mary, who hath not through her received a special ben-
 efit from Jesus: Whence it is one great mark of the Perfection of the Soul, to be
 singularly devoted to Mary: Since she hath a full power, as a Mother, to obtain of
 Jesus, whatsoever he can ask of God the Father. — Neither hath any one petiti-
 oned Mary, who was refused by Jesus; or trusted in Mary, and was abandoned by Je-
 su, *Ibid.* p. 7.
 (Our Saviour speaks of many who shall say to him *Lord, Lord*, and yet he would not
 know them; but he should know them by this, if they had but known the secret of saying *Lady*,
Lady, they would not have miscarried.)

ship, it could not escape the censure of extravagant Mad-
 nels; whereas the History cloaths the Image with an advan-
 tageous dress, and gives some colour at least to those appli-
 cations, while it represents her not only in her self a subject
 of Excellencies and Perfections, far above those of Men and
 Angels, and nearly bordering upon the Divinity; but also one,
 who in the Intention of God was designed to have a great
 Hand in the conducting us to Happiness, a helper and co-
 worker with our Saviour himself in the work of our Redem-
 ption, and thereby fairly challenging a great share in our Ve-
 neration. So that if the things they say of her were but evi-
 dently true, the things they say to her in their Devotions
 might be the better born withal and justified.

To prepare us for what we may expect to hear of her,
 when they bring her upon the stage of the World, give me
 leave only to premise, how they consider her in the Divine
 Decree, before she was conceived and born into the World.

Of the B. Virgins Predestination.

Leffio. Prov. 8. Dominus possedit me in initio viarum suarum, antequam crearetur orbis terrarum. *The Lord possessed me in the beginning of his ways, from the very first, when he began to create the Earth.* Ab eterno concepta sum, ab antiquis antequam terra fieret. *I was already conceived from eternity, before the Earth was made.* Nondum erant abyssi, & ego concepta eram. *When the deeps were not yet, I was already conceived.* Nondum montes gravi mole constiterant, ante colles par-turiebar, &c. *When the mountains were not yet, I was already conceived, before the hills were brought forth.*

Capitalum Eccles. 24. Dominus creavit me, & constituit me in initio, & in fine. *The Lord created me, & constituted me in the beginning, and in the end.* te secula creata fore ab æterno. *For thee, O Virgin, I was created from eternity.* & usque ad futurum non desinam, & in habitatione sancta coram ipso ministravi. *And I will never cease, & in the holy habitation, I will minister before him.*

The late Contemplations of the Life and Glory of H. Mary have given us a formal Office, for the Eternal Predestination of the Mother of Jesus; which runs thus.

The Praise.

P. 22. Hail, Mary full of Grace, our Lord is with thee; Blessed art thou amongst Women, and blessed is the Fruit of thy Womb, Jesus. Holy Mary, Mother of God, pray for us Sinners, now, and in the hour of our Death.

Vers. Open my lips, O Mother of Jesus;

Resp. And my Soul shall speak forth thy praise.

V. Divine Lady, be intent to mine aid;

R. Graciously make hast to help me.

D

V. Glory

V. Glory be to Jesus and Mary;
R. As it was, is, and ever shall be.

The Hymn
All hail, most high, most holy one,
Above the Angels, beneath the Son, &c. *Sad Rhimes.*

I was pre-ordained from the beginning, before the Creation of the World; my Habitation was in the highest, and my Throne was seated on a Pillar of Light.

Psalm 18:
Mother of Jesus, how wonderful is thy Name,
even to the ends of the Earth.

All honour be given to Mary; and let her be exalted
above the Stars and Angels.

Reign on high as Queen of Seraphims and Saints; and be
thou Crowned with Honour and Glory.

Thy Name hath exalted thy Name above the
Heavens; and Mary, the Mother of Jesus; thy Name
is wonderful above the Clouds.

Glory be to Jesus and Mary, as it was, is, and ever shall
be. *Amen.*

H. Hymn
I was pre-ordained to appoint me, and I
the H. Mary, Mother of God;
R. Pray for us, Sinners, now, and in the hour of our Death.

The Blessing.

Through the Merits and Intercession of the Mother of Jesus
may we come forth to the harbour of eternal Salvation.
to which we bid thee blessed O Mary, Mother of Jesus.

R. Blessings, O Mary, the Mother of Jesus.

The Lesson.

I I was the first of the world, the first
conceived before all Creatures; my Abode is in the Depths, and
my Throne in a Pillar of Light. He who made me, took his
rest.

rest in thy Tabernacle: For I am the Father and the Son, and the Holy Spirit: Knowledge and Power: In me shall stand of Truth, and righteousness Ways, and all hope of Life and Virtue.

Vers: Be thou, O Mary, Merciful to us.

R. And by thee be all Glory to Jesu.

The Canon.

Let us Praise thee, O Mother of Jesu, let us acknowledge thee our Sovereign Lady.

Let Angels and Men give Honour to thee, the first conceived of all pure Creatures.

To thee the morning Stars, and highest Seraphims, sing Glory for thy singulances.

Make Intercession for us, O powerful Mother of Jesu: for God will not refuse thee our Petitions.

Then shall we rejoice in the fulness of thy Glory: and shall sing the Praises of Jesu for ever.

REMARKS.

IT were easy, if it were as needful, to give the Reader a large Catalogue of the *Antiquaries*, who have made use of the forenamed places in the *Proverbs*, to prove the Divinity of our Saviour against the *Arians*, understanding *Wisdom* there of him who is the *Everlasting Father* of God: but as they have betrayed the Christian Cause against the *Protestants*, in the case of *Images*, since the *Iconoclasts* have used these places to prove the Divinity of Christ, and this Church makes use of them to defend their *Worship* of *Images*, may all be pleaded for the *Antiquaries* the *Protestants* in that particular: So by their Application of these places of *Scripture* to the *B. Virgin*, which the *Antiquaries* generally thought did belong only to Christ, and proved his existence before all Ages of the World: they have plainly put *Antiquaries* into the mouths of those *Heretics*, to evince the force of all those Arguments; for those places may then be applied to Christ,

(a) L. 1. de
art. Deip. ho.
p. 9.

(b) Carr. Sweet
thoughts of
Jesus and Ma-
ry. p. 293.

(c) cited by Raynaudus,
Pict. Mar. p. 130.

(d) Contemplat. L. and
Gl. of Mary, p. 21.

(e) Carthage-
na. A.D. p. 7.

(f) Spinellus,
Ibid. c. 14. p.
398.

* Nierember-
ger, Latro-
cin. More de
Jesu. cap. 2.
p. 59.

though she could be a Creature and a meer Man, as well as for
being a meer Woman. *(c)* But being unable to deny
that by the Authority of the Church he is forced to own, nor
yet to disown the other, he thus agrees the matter: Since
those things which are spoken of the infinite Wisdom of God, are
verified also of the B. Mary, it is necessary that from the infinity
of our Son, she borrow a kind of infinite Dignity; and from thence
those Words may agree to both, though in a different Sense. And
another *(d)* thus, What was said of the eternal Wisdom, by
eternal Birthright and property, is applied to her by the wisdom of
the Church, guided by the H. Ghost, by devotion and participa-
tion: Our Lord possessed me in the beginning of his way, *(e)* as to

This she does in their behalfs, to advance her as high
as is possible, and to give her Prerogatives above all other
Creatures; of which many of their Authors

(c) make this to be one, *That after Christ, she was
elected the first of all others.* So our Contemplator

(d), *Thou wast the first and most delicious Object of
God's Love towards pure Creatures, from the begin-*

ning of Eternity. Which they illustrate thus *(e)*: *As God decreed*

*to constitute our first Parent Adam to be the Head of Mankind, and
gave him Eve for his Companion, taken out of his side while he was
asleep; so for the Redemption of Mankind, he predestined Christ
to be the Head of another spiritual Offspring, and out of his side
should be born our first Mother, he brought out this second Eve, the
Mother of all Living by Grace. And to this purpose they cite
Prov. 8. 25. Before the Mountains were settled, before the Hills I
was brought forth: that is, *(f)* I was brought forth before all
Angels by predestination (for they are the high Hills by rea-
son of the eminency of their nature and Glory.) When there-
fore she was first brought forth, she was the Original
Sin, which is the first Mother of all Sinners, and yet con-
firmed as foreseen by God. One has dared to address him to
God, *Thou your self, O great God, took pleasure to entertain
our first Mother before all time, in this secret and agreeable con-
templation, that she would be a most perfect and accomplished
creature, that she alone would give you more glory
than all Angels, Saints, and Men together: And that God
comforted himself, by considering her, for the loss and
ruine**

"time that would be caused by the insolent Rebellion of the
 "third part of the Angels, by the disobedience of the First
 "Man, and by the horrible Deluge that would make the
 "World a frightful Solitude in the days of Noah. Nay, they
 go so far as to say, (c) *That all the elect are predestinated* (c) Raynaudus
 for her sake. And therefore she is called by such names
 there as Germanus, (b) *The Business of all Angels, the Scope* (b) Orat. de Prz.
 and End of all God's Counsels. And the Virgin is her-
 self (i) De hac, & ob hanc, & propter hanc causa. (i) Serm. 3. super
 Scriptura facta est, propter hanc totus mundus factus, salve Regina.
 est, &c. The Scriptures were intended for her, and
 the World made for her sake. And not only made, says another,
 (k) out of Love to the Virgin, but sustained also, for the (k) Galatinus
 World, by reason of our wicked Devils, enemies to her, and to
 less the Glorious Virgin, praying for us, with her Mercy and Cle-
 mency did sustain it. This was Christ's Prerogative, if we
 believe the Apostle, Col. 1. 16, 17. All things were created by
 him and for him; and by him before all things, and by him, all things
 consist. Now, if we believe these men, the corner is for a
 share in these peculiar honours which Christ was ever dis-
 tinguished from all Creatures. For thus, (D) Lib. 4. in
 tains, "That by reason of the Union of the B. Virgin with
 "Christ, the H. Ghost, in a secondary Sense intended by him,
 "has expressed the Virgin in the many places of Scripture,
 "which are spoken of Christ in the first and primary sense.
 And moves us the less wonder to hear another (m) referring (m) Contempl.
 all the wonderful works of God's Providence to Glory, Honour, Grace
 and Redemption from Sin through the Blood of Jesus, to the ex-
 cellent perfection of Mary, as a most effectual means of all
 knowledge of the Blessings to flow from Jesus to all Church Members,
 and more especially to them all in her, as the most effectual
 strength, support, and conveyance of all. Though I must say, this
 is new Logic, as well as new Divinity, to refer all to the Virgin
 and to the Conveyance, instead of the End and original Spring;
 just as if a man should refer all the Light in his Room to his
 Windows, (next to the Sun the Fountain of it) because the
 Light shines through it. But none has so copiously and au-
 daciously discoursed this matter as the Jesuit Salazar (n), begin-
 ning at those words, Prov. 8. 22. The Lord possessed me in the
 beginning of his ways, before his works of Old. "When God,
 "says

(c) Raynaudus
Ibid. p. 131.

(b) Orat. de Prz.
fons Delp.

(i) Serm. 3. super

salve Regina.

(k) Galatinus
de arcadia. l. 7.
c. 2.

(D) Lib. 4. in
Apoc. 2. v. 1.
not. 2.

(m) Contempl.
L. and Gl. of
Mary, p. 10.

(n) Comment.
in Prov. 8. 22.
&c. num. 260.
&c.

"saw he, begin to create the World, he possessed me, [Mary]
 "that is, he conceived in his mind, and contemplated me as pre-
 "sent. And the end of it was, 1. Because he went more cheer-
 "fully about his work, foreseeing that Mary would at length
 "be brought into being, under whose Empire all things, which
 "he then created, should come into Subjection. 2. God
 "carefully laid out what were the Excellencies of every
 "creature, that he might heap those perfections upon her,
 "that in her might become a new and no fabulous *Pandora*,
 "made up of all their Perfections. 3. Because as God fore-
 "saw that Man would fall from his Obedience and ruin the
 "Creation, Mary was the cause why he did not upon this desert
 "from his purpose of creating the World; and after his mind,
 "foreseeing that by her all the Ruins of the Creation would
 "be restored and repaired. 4. He foresaw too that the World
 "he intended to make would decay and wax old, and presently
 "Mary came into his mind, who would bring freshness and
 "youth to it when it was aged. 5. Because, as God by the
 "word *Fili* (*Let it be*) repeated several times, did produce
 "all things, and bestowed on them all their Powers; so by the
 "word *Qui* (*Who*) repeated by Mary, he should renew them
 "again. [Which is a great mistake, which he thinks *verbo* in
 "the Latin, and *by him* in *S. Lat.* to be the same. But of
 "this *Fili* we shall hear him speak further upon another
 "occasion.] But *Qui* in *S. Lat.* is *who* in *S. Lat.*
 "Upon 4. 29. *Tu es facta ex terra et sanguine, et de*
 "over the Earth was.] These are some of his *temptations*. (A) 1. That if we should suppose the impos-
 "sibility, that all things were not created in due to the mind
 "of God, but that he needed counsel and deliberation, and to
 "know one thing from and after another; verily Mary is so
 "excellent a Work, that to make and form her in time, it is
 "required to us even the Eternal premeditation and fore-con-
 "sideration of God. 2. If we should suppose another impossibility,
 "That God should not see some things that are very immen-
 "sely or very distant, yet such is the greatness of Mary,
 "such the height and vastness of her Merits, that he could
 "not but reach her, and foreknow her at the distance of infinite
 "Ages. 3. He is much pleased with the doating concept of
 "*Andreas Hierosolymitanus* (*Serm. de Annunc.*) who salutes her
 by

(e) Ibid. n.
 295, &c.

by the name of *Dioptra* (which is the Radius of an Astrolabe with two sights, through which the astronomer look, and measure the magnitude of distant things) which he then applies. "God foreknew and foreknew all that are predestinated; but "*Mary* more especially, because through her (*namque per* "*Dioptram*) he views and measures the greatness, height and "degrees of their Sanctity. So that as it is true, that all are "elected and predestinated through *Mary* (*non choſen in ſibi it ſeipſa, ac the Apoſtle ſaith, Eph. i. 4. ſic in ſibi*) "So alſo it "is true. That in that vaſt ſpace of Eternity, his ſight reached "all other juſt Perſons, becauſe before them all he foreknew "*Mary*. — Through *Mary* he viewed and measured the mag- "nitude of *Peter*; () the height of *Paul*, &c. Because by the "Prayers of *Mary*, they attained to the greatness of Sanctity, "which God beſtowed on them.

(p) So the Con-
templations of
H. Mary, p. 19.
All Saints and

Angels have their measures of Glory ſet forth through a redundancy of hers, and in a sub-
ordinate proportion to hers.

Upon v. 25. Before the *Admirals* were ſailed, before the *Phils*.
I was brought forth, thus he deſcants, (*John. 3. 17.*) "We
"may imagine the diuine mind big with *Mary* and with all
"other Creatures, yet they did not urge God to create, ſince
"their Creation might have been deferred to many Ages. But
" *Mary* ſhe prieked forward and aſked, fo the Diuine Mind,
"that being as it were impatient of ſuch a Conception, and
"that he might bring her forth in due time, he diſpatched
"many Ages the Creation of the World.

Upon v. 30. I ſhall be him, as one brought up with him. V. Lat.
Chm. to erant, cuncta compaſſus. Thus he diſcourses (n. 380,
381.) "We may proclaim of the M. Mother of God, that all
"Creatures are as it were in her, becauſe and they may all be glad
"that they are better in her than in themſelves. For in them-
"ſelves they are frail, and weak, and miſerable; in *Mary* they
"are without all fault; and in ſhort, though in themſelves
"they cannot differ from themſelves, yet being tranſlated in-
"to her, then they are *Mary*, who is the nobleſt and higheſt
"under Heauen. Therefore when God would confer great
"Honour and Glorification on his Creatures, he would haue her
"to conſiſt of them all, *Ut quemadmodum in ipſo cuncta Deus*
"*erant, ſic etiam in Mariâ cuncta Maria forent*; that, as in
"him.

"him, all things were God, in also in Mary all things might be Ma-
 "ry. And a little after he says, *Munda mundum*, the
 "the Archetype and original, according to which the
 "Elements, consisting of four qualities, were fitted and
 "married together, and as all Passions and Appetites were all
 "at perfect accord, and made no Rebellion in her.

Ver. 30. *I saw daily his delight, resting always before him.*

Vulg. Lat. *Laetabar coram eo*, I have seen how such stuff as this;
 speaking in the Person of Mary, (g) "When God made the

"World, and the things contained in it, and resting, and,

"as it were, smiling, determining that they were good; then

"I also pleased him, and he smiled on me. For therefore he

"signified his approbation of them, because he knew they

"would be profitable and advantageous to me; for preferring

"me before all other men, he had respect chiefly to my pro-

"fit and benefit. To which he adds again what he had before, be-

"ing highly pleased with the conceit. "That contemplating all things

"in Mary, they pleased him better in her (being then all

"Mary) than in themselves. Then he goes on to tell us of several

"Exercises and Studies, such as the formation of Eve, the work of

"Noah, &c. which were preludes and sportful works of

"God, that went before that serious work of making her;

"(r) for when God earnestly desired to make Mary, and the

"disposition of his eternal Council, required the deferring it

"some while, by such ways, *Longa moras inde fecellit*, God

"did sportfully drive away the time, and spent himself on her.

He adds another Contest as derogatory to the Work of our

Redemption, as the foregoing were to his Creation. (s)

"Whatsoever Christ did whilst he lived, whatsoever things he

"suffered whilst he looked upon other men, for whose sakes he

"laid out himself, they seemed to him difficult and hard; be-

"cause he knew, that dissipating so great a benefit, they would

"be unthankful, and not use those Blessings aright. But when

"he looked upon the Virgin, and beheld her gentle mind,

"and her diligence to make use of his merits, so as to reap

"abundantly the Fruit of them; hence it was that Christ

"did as it were play with all that he did and suffered in the

"World; that is, he undertook them cheerfully and without

"difficulty. *etiam facilliter et sine difficultate* His words to Nicodemus of

(q) Ibid. n.
416.

(r) Ibid. n.
418.

(s) Ibid. n.
419.

We have seen how much they make us beholden to the B. Virgin; for had it not been for her, Christ's undertaking might have stopp'd in the way for want of sufficient encouragement, and have come to nothing. But what! this is a small matter in compare with the last Instance, I shall now give of this Blasphemer's boldness, who makes even the whole Trinity to be beholden to her: For upon their words of the 33d. verſe, *I was ſet up from everlaſting* (Yea, Lat. *Ab æternitate ſum*) he endeavours to make out, that he muſt needs be ſo ordained: for, ſays he, "reason, why, as ſoon as ever the divine *Person* "call, they ſhould have the Virgin in readiness "to *ſuffer*, (1) the Virgin *ſhould* be the "the whole Trinity: For ſhe is the *ſource* "Noon's Ark") *Arce Noe* (i.e. *the Ark*) " (ſo Maria) " *ſhe* is the *ſource* "ries, and ſhe complements to the Trinity, and ſhe "would Tranſlate this. ſhe had (as I ſaid before) the whole fulneſs of the Trinity, that is, when Chriſt was in her Womb; not as he would have it, ſhe was the Completion of the Trinity, for the explanation hereof follows in *Heſychius*, *The H. Ghoſt was her Ghoſt, the Father was her Father, and the Son dwelt in her, being carried in her Womb*: But the Jeſuit is reſolv'd to ſpeak Blaſphemy, when no occasion was given him, and thus he proceeds) "If the Virgin *ſhould* "does in ſome regards belong to the completion of the Trinity, "it could not be that the Trinity ſhould ſuffer, *et c.* "think of that which ſhould compleat it. He conſiders it difficult to conceive, how the Trinity, which is moſt compleat and abſolute, ſhould derive any fulneſs from a Creature: Yet this undertaker will try what he can make of it, and among his Three ways of explaining it, the Reader I dare ſay, will have enough of the ſecond, which therefore I ſhall only ſet down. (u) It runs thus, "The eternal Father (u) *Ibid.* a. 302. "does generate the Son, and communicates his eſſence to him; "the Father and the Son breathe forth the H. Ghoſt, and together with the eſſence communicate to him all its attributes. But now the H. Ghoſt neither generates nor breathes another perſon: Wherefore ſeeing the goodneſs of the H. "Ghoſt is equal to that of the Father and the Son, and the "property

property of goodness is to let forth and communicate it
 self, thence it follows, according to our imperfect manner
 of conceiving, that something seems to be wanting in the
 H. Ghost; for the other Persons do fill up the measure of
 goodness, but to the Spirit there wants a fourth Person, in-
 to which it may pour out it self without measure: For
 though he does communicate himself, yet he does it very
 sparingly to the Creatures and Saints (and he quite forgot him-
 self when God gave the Spirit without measure, Joh. 3. 34.) This
 therefore one would desire, that he might communicate
 himself so largely to some one person, that if he cannot sa-
 tisfy his infinite longing perfectly, yet he may give it ease
 and relaxation. That this might not be wanting to the Tri-
 nity, and that the H. Ghost might say that Longing, Mary
 is of fit purpose ordered and committed to him, that so he
 might come upon her, with a wonderful influence of all his

(*) Phil. de
 Convelt. The-
 str. Excellent.
 P. 67.

Gifts, &c. And another Blasphemer adds, (*) *Tanto ex-*
ceptis Spiritus sanctus superavit in Virgine, ut quantum ipse
valere possideret. Which I shall forbear to Translate.

These are some of their bold conceits for the advancement
 of the Honour of the B. Virgin. *His liberos esse, & magno*
mercatoris studio. The Jesuits make good Markets of such
 passages, by representing and reproaching them; as Crollus
 (*) takes notice of Cwa. & Lupa's Dedication of his Com-
 mentaries on the Minor Prophets, To the Holy Inward Trinity,
 and created in Carol. Wolfe. And an Epistle attributed to And.
 Dudenius at the end of Secus his Epistles (*), cites the Pages
 of the *Palmaria Missal*, where they thus salute the B. Virgin, Ave,
universa Trinitas mater: Hall, O Mother of the whole Trinity.
 And Dudenius adds, *Now nothing hinders, but that leaving the*
Trinity, we fly to Mary herself, and impore her aid.

(*) De uno ve-
 ro Deo, lib. 2.
 Sec. 2. cap. 5.

(*) in Biblioth.
 Patr. Polon.
 P. 112.

SECT. II.

The Legend of the Blessed Virgin's Parents, and of her Conception.

Anaph.

Pontifex. Sec.
usum farum,
Jul. 26.

Pater præcellæ
Virginis Joa-
chim erat nomine;

Mater Anna nobilis, quæ regali
fulsit semine :

In tres partes dividunt sic re-
rum substantiam,

Dant Templo, dant pauperi-
bus, servant sibi tertiam.

Thus Joachim began the
Virgin, 'tis agreed;
Anne was her Mother's Name,
derived from kingly Seed :

When into Portions three their
Riches parted were,
The Temple, Poor, and they had
all an equal share.

In 2do Nocturn. Anaph.

Annos quoque plurimos ducunt
in conjugio

Steriles & tristes, sub legis op-
probrio;

Exprobravit hunc pontifex,
Joachim quod sisteret

Insecundus cum fecundis, se-
que eis iungeret

Joachim ex opprobrio in Tem-
plo tristis erat,

Nec ad domum vel uxorem,
sed ad pastores transiit.

These two in married state full
many years did pass

Barren and Comfortless, under
the Law's disgrace;

The Priest with scorn rejects his
Offerings as defiled,

Who with the Fruitsful did not ap-
pear and had no Child.

With foul reproach disgrac'd, and
from the Temple sent,

He left his Wife and Home, and
to his Shepherds went.

In 3tio. Nocturn. Anaph.

Joachim & conjugi Angelus
apparuit,

Dolentesque nimium dulciter
compefcuit;

Preces vestre sunt acceptæ,
habebitisque filiam,

Per quam Deus magnificè præ-
stabit sanctis gratiam.

To this afflicted pair an Angel
then appears,

Who had them grieve no more,
but dry up all their Tears;

God does accept your Prayers, and
you shall have a Daughter,

Through whom the Saints shall gain
abundant Grace hereafter.

Hymn.

Horæ fec. u.
fani Hierosol.
Lugd. 1516.

Fletus longævi Rex regum mi-
serius,
Angelum mittit, gaudium pro
luctu,
Ut dicat Annæ tempore senili,
Prolem habebis.

— Joachim magno gaudio
repletur,
Vocem dum audivit Angeli di-
centis,
Rariet tibi Anna matrem Dei
Grandem præ cunctis.

*Their griefs prolong'd made Hea-
ven as longish relint;
Which first to Anne this joyful
message sent,
Thou shalt conceive a Child,
though thou art Old,
An Angel thus foretold.
Her Husband Joachim greatly
did rejoice,
When after this he heard the An-
gels voice,
Which said, that Anne God's
Mother should bring forth
Excelling all in worth.*

(a) De Con-
cept. Mariæ,
Eol. 62.

Their English *Festivale* (Printed 1511.) has given an ac-
count of this matter more at large, thus, (a) "The Virgin
"had a Fader that was called *Jochym*, that was so holy a Man,
"that when he was but 15, yere of Age, he departed all his
"Goodes in 3. partyes; and one partye he deled to Wyd-
"dowes and Faderles Chyldren; the second partye he gave
"to them that were poor and neddy; (here he left out the Temple
and made two of one) "the third partye he kept to himself
"and to his Householde. And when that he was 32. yere of
"of Age, for the great goodnes of *Ann*, he Wedded her, and
"when they were Wedded they were togeder 22. yere: in
"which tyme *Ann* never dyspleased him with no maner thyng
"neither nyght nor daye; for she was so gentyl to him, and
"they bothe good and holy: Yet God sent them no Fruyte of
"theyr Bodyes, but were Baraynes. Wherefore they made
"a Vowe to God, That if he wolde sende them a Chylde,
"they wolde offre it up to him into the Temple for to serve God
"bothe nyghte and daye. Than on a daye as *Jochym* wente
"with his Neybours to the Temple for to do his Offrynges,
"the Bylhop, that hyght *Ysachar*, rebuked him openly before
"all the People and sayd, *Jochym*, it falleth not for thee that
"is Barayne and hast no Fruyte to doo Offrynges with other
"People, that God hath sent Fruyte in *Jherusalem*. Than

was.

" was *Jochym* fore dismayed and astonyed with this rebuke.
 " Than he went to his Wyf and toke his shepherdes play-
 " vely with his shepe, and went forth into a fere Countree
 " amonge Mountaynes and Hylles, and purposed to have be-
 " there all his Lyfe, and never more to come home to *his*
 " Wyfe. Than when *Jochym* was gone, *she* was ryght sory
 " and prayed to God and sayd, Lorde, that I am woe and full
 " of sorowe, I am Barayne and I may have no Fruyte; and
 " now moreover my Husbnde is gone away from me, and I
 " know not whyder he is gone. Lorde have mercy on me,
 " poore desolate Creature. Than as she prayed thus, an Ang-
 " gell came down and comforted her and sayd, *she* be of
 " good comfort, for thou shalt have a Chylde within thre Monethes,
 " there was never none lyke he never shall be. Than was *she*
 " asferde of this Angells Wordes and of the sighte of him; and
 " laye alwaye in her Prayers as she had been deed. Than wente
 " the same Angell to *Jochym* and sayd these wordes, and
 " badde *Jochym* take a Lamb and offre it in Sacrifice to God,
 " and so he dyd. And when he had done so, from Mydday
 " till Evensonge tyme he lay on the grounde in his Prayers,
 " thankynge God with all his herte. Than on the mornynge
 " as the Angell badde he wente homewarde to *his* Wyfe
 " with his Shepe. And when he came nye home, the Ang-
 " gell came to *her* and badde her go to the Gate that was
 " called the Golden Gate, and abyde her Husbnde till he
 " came. Than was she gladd and toke her Mayden with her
 " and went to the Gate, and there she met with *Jochym* and
 " sayde: Lorde I thanke thee, for I was a Wydowe and now
 " I am a Wyfe; I was Barayne and now I shall bere a Chylde;
 " I was Woo and Wepynge, and now I shall be in Joy and
 " Lykynge. And soone after *she* conceived our Lady, and
 " when she was borne she was called *Maria* as the Angell badde
 " before.

REMARKS

Although the *Solitary Portrait*, has given us, in the foregoing Essay, a short account of the Parents and Conception of the Virgin in the Legendary way; yet it is so ingenuously confess'd in another place, (b) that the Book of the Creation of Man is mentioned by the Fathers among Apocryphal Writings, and therefore forbears to set down the Lesson out of it. But what this has omitted, the old Roman Breviary (on the Twentieth of *April*, and Six and Twentieth of *May*) has inserted; whose Lessons are taken out of Two Spurious Authors, viz. the *Proemophilus* of S. James, and the *Epistle* to *Chrysostom* and *Helladius*, concerning the Nativity of the B. Virgin; falsely fathered upon S. Jerome, whom it cites (c). And because these Two are the Shops from whence they catch a great deal of their false Wares, I shall here say a little concerning them. The Learned Bishop *Adam-Asse* (d) says, without great reason; That both these Books were written by the same Author, but inserted after them and now rejected by the *Musicians*; saying, *Quia* *Scientia* *was* *a* *great* *debt* *to* *the* *Trade*. Concerning the first of them, (e) *Baronius* (f) says, published in *Rome* in the *Advent* of the *Year* *402*, condemned this Gospel of *James the less*, in his Third Epistle *ad Exuperium*. So does *Gelasius* after him (g) *ibid.* Tom. in the first Roman Council (f): The Gospel under the name of *James the Less* is *Apocryphal*. And *Baronius* (g) has taken such distaste at him, that he has banish'd all consideration of him

(b) In feli. concept. Mar. Dec. 8. Lett. 2.

(c) Brev. Rom. Antiq. ad 26. Jul. Lett. 3. & 6.

(d) Ads. and Mon. c. 8. sec. 35.

(e) V. Council. Labbe. Tom. 2. p. 1256.

(f) *ibid.* Tom. 4. p. 1264.

(g) Appar. ad Annal. n. 39.

him from his Writings; and indeed every one that will vouch-
safe to peruse him, will justify his Cause and detect the
Cheat. Neither need he be moved by what he hath extract-
ed out of this Author, in the *Hexameron* set forth by *Leo Al-
latius*, Anno 1629. under the name of *Eusebius* Bishop of
Antioch, that great Father in the Council of *Nice*; or by
what *Allatius* adds in his Notes upon him, to gain him some
credit; for the Testimonies of the Ancients he produces, men-
tion no work of his under the name of *Hexameron*; though
S. Jerome in *Catal. Scriptorum* tells us of his Book *De animalibus*
de Eusebio against *Origen* and his Epistles. And though
Anastasia, *Seneca* (*Anagor. Contempl. in Hexam.* lib. 9. If
they are his, which is doubted) cites Words of *Eusebius* a-
bout the creation of Birds and Beasts, yet there are no such to
be found in this which *Allatius* published: Who also in his
Notes confesses, That this Book has the very same Sentences
and Words that *S. Basil* uses upon the same Argument, and
that there was an *Eusebius* who did Translate *Leo's* *Hexame-
ron* into *Latin*, which it's probable might give occasion to fix
the name of the famous *Eusebius* to this work; who sure
was a greater man, than to believe such stuff as *St. Jacobi*
and *Sera* relates, of the Dove coming out of *Joseph's* Rod at
the Espousals of the B. Virgin, and of a Mountain cleaving to
receive and hide *John the Baptist* and his Mother when *Herod*
sought to kill him among the Infants; so far was he (as *Al-
latius* thinks) from leaving out and sifting the Heretical and
fabulous Additions which our *Præfation* does abound
with; and could not all of them be set down by him in that
short account of the B. Virgins Nativity, which he has ex-
tracted out of him.

As for the other, viz. the Epistle, under the Mask of *S. Je-
rome*, there is not one Learned Man of that Church that of-
fers to defend it for his; and but one Jesuit (b) that I meet
with, that is concerned to vindicate him for an Author to be
relied upon; and I do not blame him for bearing him a kind-
ness; because he has been beholden to him for a great deal that
makes up his History of the B. Virgin. He calls him a pious
and ancient Author: We may gaze at his Piety, by endea-
vouring to impose upon the World under those great names;
and by pretending that this account of the B. Virgin was writ-

(b) Christoph.
a Castro Hist.
Deipara in
Catal. Auctor.
p. 701.

ten:

before) out of the same. As for the *History* of the *century*, as well as the *Old Breviary*, chuses to follow in *concerning the B. Virgin*. But enough of these *things* there. To return now to our *Remarks upon the foregoing History*.

Notes
L. 23. cont.
Paul. c. 9. ad
Finem.
Hæref. 78.
& 79.
De arcan.
l. 7. c. 12.
(r) Appar. n.
39.
(u) in Jerem. l.
v. 3. n. 10.
(x) ubi supra,
p. 31.
(y) L. 3. de
Nativ. Virg.
(z) Catharinus
in c. 3. Genes.
Novarinus
unde Virg.
p. 249. Car-
thagena de arc.
Dein l. 2 hom.
2. qui tunc
loquitur

I will not make any dispute of it, that the names of the Parents of the B. Virgin were *Joachim* and *Anna*: Neither will I urge that of *S. Jerome*, (q) *That her Father was a Priest of the Tribe of Levi* and *Levitical*, because it is not *Cannical*, it does not *improve*; because he seems rather to oppose his being of the Tribe of *Levi*, as *Paulus* the *Manichee* held, than to doubt of his Name; especially since *Eusebius* (r) takes it for granted. There is no mention of them in Scripture, unless *Hesl* in *S. Luke*, l. 3. 23. be the same with *Joachim*. *Galenus* (s) cites his famous *Rabbi Hacerab*, that he had two Names *Hesl* and *Joachim*: But that Author has been discarded by *Baronius* (t) for a forged one, who pretends to write Prophetically, in answer to several Questions proposed by *Agrippa*, a Roman Consul, whereas no such name is to be found among the *Lists* of Consuls at that time. *Sanctius* (u) thinks that the Virgin's Father was called *Hesl*, or, which is the same, *Heslarius*; and sometimes *Hesl*, sometimes *Joachim*. *Ger. Poffus* (x) that it is a contraction of *Eliachim*, and that *Eliachim* and *Joachim* are the same, as appears by *2 Kings* 23. 34. and that the High-Priest who is called *Eliachim*, *Judith* 4. 5, 11. (so it is in the vulgar Latin and Syriack) is called *Joachim*, *Judith* 15. 9. However this be their own Authors are not backward to grant that the Scripture is silent concerning them. *Pet. Damianus* (y) calls it a needless inquiry to ask who was the Father or Mother of the B. Virgin, and a superfluous curiosity to seek after that, which the Evangelist had not thought fit to tell us. Nay several (z) of them draw a great mystery from it; such as the Apostle does from *Melchizedek's* being without Father and Mother, and without descent, (*Heb.* 7. 3.) to signify that immortal Priest that should come after: So here, in her case, it denotes her freedom from Original Sin. *Who was her Father and Mother*, says *Novarinus*, is not told us in Scripture, as if she, the Virgin, had no Parents; and in this regard she had none, because she derived no spot or stain from them.

(q) L. 23. cont.
Paul. c. 9. ad
Finem.
(r) Hæref. 78.
& 79.
(s) De arcan.
l. 7. c. 12.
(t) Appar. n.
39.
(u) in Jerem. l.
v. 3. n. 10.
(x) ubi supra,
p. 31.
(y) L. 3. de
Nativ. Virg.
(z) Catharinus
in c. 3. Genes.
Novarinus
unde Virg.
p. 249. Car-
thagena de arc.
Dein l. 2 hom.
2. qui tunc
loquitur

The Virgin Mary Misrepresented,

(4) Hilar.
Gloss. p. 14.
(5) Barthelemy
Man. l. 1.

The Legend makes her Parents to be Rich; Joachim was
governor of the Temple, very wealthy, says the Evangelist; and
Joseph (4) mentions their Riches after him, and how they
expended them by a threefold diversion, which Matthew (5)
has thus express.

*Sic nostrum patrimonium opes, pars optima Templo;
Altera pars inopi, servit pars tertia nobis.*

That is,

*Into Three parts our Substance we divide,
The first and best we to the Temple give;
The Part is by a second share supply'd,
On the Remainder we our selves do live.*

All which they borrowed from the Commenter Jerome. And
if they had told us of their low Estate (Jerome,) as the
Scripture does of their Daughters, we had had as much rea-
son to believe them. But since they also inform us how they
laid it out, and into how many Portions they divided it, I won-
der they did not give us the particulars of Joachim's Last Will,
which I do not find in any of them; for it had been as easie to
have done the one as the other.

The same Commenter has also told the Story of their Barren-
ness, and determines it to Twenty Years, in which time they
Fasted and Prayed for a Child with many Tears, and vowed
to consecrate it to God, if he would bestow one upon them.

(6) Elucid. l. 2. P. 2. (6) changes the time to about Forty Years from their
tr. 8. c. 1. marriage; and yet their Prayers and Fastings must be continu-
ed, yea and Pilgrimages too many times, and that barefoot

(4) Serm. 2. de (4) If we believe Vm. Ferrerius (4) from Nazareth to Jeru-
salem, which the Breviary (e) says, was Thirty two Miles.
(7) ad Mart. 20. But fasting and Prayers to obtain a Child at this Age seems to be
Lec. 1. not over-wise a Business: Poxa (7) therefore, to free this from
(8) lib. 1. tra 2. the Imputation of Folly, is fain to grant that it was a Mi-
racle they desired, but says they were put upon it by divine
Inspiration; or perhaps they had the Promise of a Child by an An-
gel's Message. Having now bestowed this Faith and Patience
upon them, the next Work is to cry it up: As Poxa and others
(8) do, preferring Joachim's Faith before that of Abraham,
whom the Scripture calls the Father of the Faithful. Behold
here,

(9) Novissim.
umbr. virg. n.
1230.

(iii) Ibid. p. 17.

3-21-11-34

The Virgin Mary Misrepresented,

and Drusus's at Confession, trembling at the Priest's Anger and not daring to dispute any of his sayings. He goes away confounded, and you find him presently at his Penance, separating himself from his Wife, and running into a Desert, where he fasts Forty Days and Forty Nights (o): or if you will believe the *Breviary* (p) spending almost Five Months in watching and fasting:

(q) Mantuan.
Parth. Mar. l. 2.

———(q) *patriam fugiens ob dedecus urbem;
Rex coluit, pluresque latens inglorius annos
Duxerat in luctu tristem sine conjuge vitam.*

That is,

——— *Disgrac'd he flies his native Seat,
Chasing a Country and obscure Retreat;
Where many Tears he leads a pensive Life,
As far remov'd from Joy as from his Wife.*

And you may well think that *Anne* must have her share too in this affliction; she gives herself over to Sorrow, and could hardly be persuaded by her Maid *Judith* (r) (for they know the Names of all the Family) to put on her best Clothes upon a Gaudy Day. She cannot look upon a Sparrow's Nest, but it works upon her melancholy Fancy, and she sighs and says, *quis rila de parva flevit me, Alas! what Womb bore me, these Birds are Fruitful while I am Barren, &c.* Nay such Prayers

* As Mountains deservedly call Cyprian, Metaphorically, Niagara, Germania, Andromeda (Cretense vel Hierosol.) Scytharum, Arcturion, &c. quodam Antiquitatis. Ap. *Parth. l. 2. p. 302.*

(r) In *Encom. de Virg. presen-*
tat. (r) *Oratio in luctu Comiti.*

(s) Protevangel.
l. c.
(s) In l. 1.
l. c. *Angeli.*

this *False Gospel* and the *later Greeks* * (such as *Germainus* (s) of *Constantinople*, who seems to have lick'd up his very Drivel) have put into her Mouth, as do not become a modest Woman, and yet they bring her in praying *Woe to the Virgin Mary, in the Holy of Holies* (as the History in *Greg. Nyssen*, (t) which he calls *Apocryphal*, does) whither never any such Prayers, no nor any Woman ever came.

But now it is high time to think of comforting them; and they have Two Angels ready if need be, (u) though the *Evangelist* is contented with One; but if we believe *Papal* Tradition, the *Deacon* in *Martha's* (u); he is no ordinary one, but

Gabriel

Gabriel the Archangel: with whom agrees S. Brigit (y) who (y) Orat. 11 gives glory to the B. Virgin for having her birth foretold by a deo revelat. the same Angel that brought the Message to her concerning the Birth of Christ. And that the Mother and the Son may be as like as may be; *Ladolfus de Saxonia* (z.) brings him in (z.) *De Vita* speaking just such words to *Joachim* as *Gabriel* did at the An. Christ. Part. 1. nunciation, *Ecce uxor tua pariet tibi filiam*, &c. Behold thy Wife.

shall bear a Daughter, and thou shalt call her Name Mary. They add also this further Prophecy of her by the Angel (a.) That (a) *Small Ex-* she should be consecrated to the Lord, according as they had vowed, *verius. Hist.* and should be filled with the H. Ghost from her Mother's Womb, *Christ. p. 17.* and her conversation should be in the Temple of the Lord. The same Message, says *Xaverius* (b) was carried by the Angel to (b) *Ibid. p. 18.*

Anne; only he added those Words to it, Of this Daughter of thine, Christ the Restorer of the World shall be born. But now, to shew how these Lyers contradict themselves, this Angel encourages him by the Examples of *Sarah* and *Rachel*, of the other *Anna*, and the Mother of *Samson*, who were all a long time Childless, and tells him, that *Peccati non natura ulior, est Deus* (c), God is the Avenger of Sin, not of natural Defects, (c) *Epist. ad Heliod. & Chronot. Xaverius. Ibid.* whom yet before this, the High-Priest had cursed out of the Law for being Barren. Here again one might be apt to wonder, how such glorious and admirable Passages concerning the Parents of the B. Virgin, came to be passed over in Silence by the Evangelists, which yet are now so particularly made known to the World: The Answer is ready, (d) *It was pars-*

ly, lest the Eyes of Believers should be too much dazzled by so great a Light; and partly, that something might always remain to recreate the declining World; and that the Faithful by these, as by so many fresh Dishes, might feed and nourish their Devotion. So that now any Tales will serve to refresh and entertain the old doating World; and if they be cloy'd with the old Gospel, these Cooks are ready at hand to serve up these new Dishes, which no doubt will abundantly gratify and please them. But if this will not satisfy, there is another will (e) show you, that (e) *Bernardin de Buft. Marial. p. 2 Sect. 3.*

all this was mystically foretold in the very first Words of the Bible. "In the Beginning God created the Heaven and Earth." That is, *Joachim* the Father, and *Anne* the Mother of the B. Virgin, for all things happened to them in a Figure. The "Earth was empty and void, (i. e.) *Anne* was Barren and unfruitful."

The Virgin Mary Misrepresented,

"fruitful. And Darkness was upon the Face of the Deep, (i.e.)
 "the Darkness of Affliction and Confusion was upon the Face
 "of Anne. And the Spirit of the Lord moved upon the Waters,
 "that is, upon the Waters of her Tears to comfort her,
 "And he said, Let there be Light, (i.e.) the Blessed Virgin.

Before the Angel departed, the Legend says he gave them
 this Sign that his Message was true, viz. That they should meet
 one another at the Golden Gate of Jerusalem. There, says the
 false Gospeller (f) Anna met Joachim, and hung about his
 Neck, blessing God, that she now was no longer a Widow,
 but should conceive: Molanus (g) tells us of a Picture in which
 was exhibited Joachim and Anna kissing one another, at the
 golden Gate, with this Inscription, *Taliter concepta est B. Ma-*
ria; Thus was the B. Virgin conceived. The like I have met
 with in the *Hors of the Carmelites*, printed at Lyons 1516. with
 a Motto little different: *Hic Joachim dato osculo Virginem Ma-*
riam ex Anna concepit: Here Joachim by a Kiss conceived the B.

(f) Protevang.
 Jacobi p. 73.

(g) Lib. 3. de
 Imag. c. 55.

(h) Lib. 4. Stel-
 lar, p. 2. art. 1.

(i) Hierel. 79.

(k) Chronic.
 Deip. p. 2.

(l) Poza Elu-
 cid. 1. 3. tr. 2. c. 1.

(m) Jac. Gra-
 nado de im-
 mac. concep. B.
 Virg. p. 111.

Virgin of Anne. And Pelbartus (h) affirms, that this was the
 Sense of some of the common People in his time. If the Jesuit
 Poes's forenamed Rule were true, seeing it makes so apparent-
 ly for the Honour of the B. Virgin, methinks this Opinion
 should prevail; but since the Fathers have over-ruled it (e-
 specially Epiphanius (i), calling it an Error of unhappy Men; for
 Mary is not God, says he, nor received a Body from Heaven, but
 was begot of a Man and Woman,) however they will consult her
 Honour as far as they can in this matter, and yet avoid too that
 Heresy, as Gersonius (k) calls it. The forenamed Jesuit (l) finds
 a comfortable Mystery in it; for asking the Question, why the
 B. Virgin was generated by a Man and Woman, and did not
 come of a Virgin? one of his Answers is, That God took care
 hereby that Mary might be most dear to us, and therefore she was
 begotten of a Man and Woman, that she might more fully agree
 with us in the same Nature, (by which Reason, if God inten-
 ded that Jesus should have been most dear to us, he should
 not have been born of the Virgin Mary.) Others that will grant
 her Conception to have been after the Conjugal Commerce, yet
 assert that it was without any Motions of Concupiscence: So
 another Jesuit (m), It is not to be said of the B. Virgin, that
 she was begotten by Concupiscence, which signifies somewhat Inordi-
 nate; for the use of Matrimony, by which she was begotten, was most
 pure,

pure, and altogether without Sin. So also S. Brigid (n). When & (n) Revel. Ar. was foretold them by the Angel, that they should have a Virgin from C. 191. (scilicet) whom the Saviour of the World should preserve, they would have preferred to die rather than join in Carnal Love, and all pleasure was dead in them: and afterwards, contra voluptatem suam ex semine carnis per divinam charitatem cito una compinguntur est; By the Divine Love my Flesh was compassed of their Seed, contrary to their pleasure. This Galatius (p) has explained more fully, I am sure, (o) De Arcan. says he, that S. Joachim and S. Anne, though as Man and Wife, yet their ardent Devotion, and religious Contemplation (their Minds being upon better things) did extinguish all bodily pleasure, all Lust and Concupiscence. Which a Jesuit (p) has thus illustrated, (p) Spinellus "As Lot being drunk with Wine, did not perceive when he lay Mar. Delp. c. "with his Daughters; in the Parents of the most sacred Virgin, 18. p. 240. "being imbrued with Spiritual Love, yet knowing well what "they did (which makes it a special parallel) by a special pri- "vilege of God, they did not feel any unbridled pleasure of "Concupiscence, but begot her, just as our first Parents, if they "had not sinned, would have procreated Children in Para- "dise: (for they know as surely that this water would have been order- ed there.)

If these have hit the mark, they must grant that S. Bernard was much mistaken, when he says, (q) *Quoniam peccatum non facit, ubi libido non deficit, &c.* How could her Conception be without Sin, when it was not without Lust, unless we say she was Conceived by the Holy Ghost, and not by Man? The Secret of this fancy, is only to avoid a saying or two of S. Austin's (r). *Præsum- firmly and in no wise think, that every one that is conceived by the commixture of Man and Woman, is born with Original Sin, subject to death, &c.* Which because he was unwilling to grant of the Blessed Virgin, Belarius restrains it thus, *Ad id quod est generaliter Per concubitus, cum corporis libidine & voluptate, ubi ibi Parents have had pleasure; which is as wise a reasoning, as if when one had made this Rule; That whosoever is conceived with length he corrupted and dies; another should put in this exception; Yes, if it was its mother with pleasure, otherwise it is not necessary. But we have not yet done with their Conceits about her Conception. Many will have her Body to be formed and animated differently from other Conceptions, which they say ordinarily in Females is eighty days after the Man has known his Wife. S. Ambrose his*

(f) And Th. his Revelations (f) say, That the Soul was infused into the Body of the B. Virgin six hours after the act of Adultery by her Parents, her Flesh (which was unused) being in that short space of time formed and figured. Bap. Puz. (f) is peremptory, That she had no part of her Body, which was not completely perfect on the first day of her Conception, so that she might have been fed at the Breast, and have beheld the common Light: Only he is put to it, to resolve without a Miracle (since she might have been born the same day she was Conceived) how she could have been suckled, if she had then been born: Since according to *Ficinus*, a humane Body, when it is first quickened in the Womb, does not much exceed the bigness of a Barley-Corn, or as others, of a young Bee; and it is hard in such a small Body to imagine how the Mouth can receive and draw the Mothers Breasts; and it would be to no purpose to trouble you with his foolish Resolution. But if you ask again, what End this invention of her momentaneous formation serves? Though he conceals, I think, one Reason, which is a thing mainly intended by them, to make every thing almost in her to answer what was done in our

(x) See Aquinas 2. part. qu. 23. art. 1. 2. Durandus. 3. qu. 21. Bap. Sum. Theol. part 3. tract. 1. c. 5. qu. 2. Bap. in 3. le. sent. dist. 2. Bap. Greg. de Valentia Tom. 4. lib. 1. cap. 4. part. 1. Greg. Gallenus for six hours after the. Corpus Christi is infused. Bap. formation perfecte in parte constituta sicut una anima. Bap. p. 164.

(x) Bap. 1. 2. tract. 5. c. 2.

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We are told by *Egid. Gelenius* (2) of a great rarity shown (?) De Colon. at Colon, viz. some remains of the place (I suppose of the Dust Magnit. p. 266. or Earth) where the Blessed Virgin was Conceived. And *Xaverius* has given us another Discovery, (4) and I think none (a) Hist. Christi has prevented him herein, that *S. Anne* conceived the Blessed *Mi*, p. 18. Virgin upon a *Thursday*.

But all this refers to her Body, and if there should be nothing Rare and Extraordinary said of her Soul, this better part would bear no Proportion with the other: But they have taken care that it shall have no reason to complain, though we have, for obtruding upon us such raw and indigested Fancies.

We all know that our Reason comes very slowly upon us, and that the first Life we live is meerly animal: Our Understanding begins to dawn a little like the first Peep of Day, some while after we are born, and so proceeds by an imperceptible Progress, as Light does, till we arrive at our Noon, which is very late. But in her, they tell us, it was quite otherwise; *Nescit tarda molimina*, &c. Her Understanding is anticipated (b), and they give her the use of her Reason in the first Moment of her Being; (c) she had the Use of Free-Will and perfect Light in her Mind, says *S. Bernardine*, (d) even in her Mothers Womb; so that she could from the first Moment exercise supernatural Acts both of Knowledge and Faith; (e) and by this Use of her Reason she disposed herself to all that Grace that she received in her first Sanctification; just as the School-men say, That the Angels disposed themselves to all that Grace in which they were created: For her Sanctification was not in the way that other Infants are sanctified (f), only by the Infusion and Reception of habitual Grace, but *instar adulti*, like one of age, by her own proper Act of Conversion to God, proceeding from the Assistance of Divine Grace. Only here is a great Doubt, whether this use of Reason was granted as a Privilege to the Blessed Virgin, only for that Moment of her first Justification and Conception, as *Vasquez* speaks, (g) and then ceased till she came at the ordinary time to find it again, as some Infants have by a Wonder spoke once and no more, in their Infancy: This he says indeed was *Cajetan's* Opinion; but it seems more probable, That the Blessed Virgin, from the instant of her Conception, and so forward,

(b) Vinc. Bruni Med. de B. Virg. p. 74.

(c) Raynaudus, ibid. p. 158.

(d) De concep. Virg. Serm. 4. Art. 1. c. 2.

(e) Raynaud. ib. p. 159.

(f) Vasquez in 3 part. tom. 2, qu. 27. art. 6. c. 3, 4.

(g) Ibid. c. 4.

(b) Contempl. late Contemplator) (b) of actual Graces so quickening her great L. & Gl. of H. Mary, p. 20.

(i) Ibid. p. 45.

(k) Novarini Umbr. Virg. n. 1323.

(l) Ibid. p. 45.

(m) Loc. ante citat.

ward, all the time of her Infancy (without Interruption) had the full use of her Reason, at least in those things that appertained to God and Virtue: Having an uninterrupted Influence (says our late Contemplator) (b) of actual Graces so quickening her great Soul, that no one Moment of her Life, from the first Conception of her Soul, was vacant from divine Contemplations, heavenly Affections and Ecstasies of supernatural Love; or as he more fantastically expresses it elsewhere (i), She, from the first positive Instant of the Infusion of her Soul, ever exercised the most sublime Operations of the contemplative and unitive Life, without Recourse to the Images of Imagination or Dependence on Sense. — Her great Soul was so completely actuated, even in the Womb of her Mother, that her Contemplations, Sallies of Love, and Unions with God were restless; ever increasing in their Vigour, and still expatiating through the vast Advices and Methods of mystical Love. Nay She was, says another (k), in such perpetual Contemplation of God and divine Things, that she was never so busied or so fast asleep, but she directed her Mind towards God, and thought of him, so that in this Respect she was in the State of the Blessed (par beatiss.) If you have a mind to understand this still more particularly, the Contemplator (l) tells us, That by the Help of abstractive Light divinely infused, were represented, 1. The several Essences, Attributes and Motions of the whole Body of the Creation, in their several Degrees and Stations. 2. The Divinity of God, with its manifold Emanations, Operations and inexplicable Comprehensions. And, 3. The Humanity of Jesus, with all the Orders of Grace, Mysteries of Salvation, and extrinsic Laws of the Saints. But S. Bernardine (m) informs us of Seven things, that according to some, she understood perfectly in her first Sanctification (viz. in her Mothers Womb.) — 1. Irrational created Nature. 2. Rational created Nature. 3. Spiritual created Nature. 4. Divine uncreated Nature. 5. All things that were to be avoided. 6. All things to be followed and embraced. 7. After what manner and to what degree all things were to be hated or loved. He that could believe all this, might well add, "That she was (when imprisoned in the Womb) "in a more sublime State of Contemplation, "than any humane Creature ever was in its perfect Age; and "though she slept in her Mothers Womb as other Infants do, "yet Sleep did not effect that in her it does in us, for in us
" it

"it buries the Acts of Reason and Free-Will, and by Consequence Acts of Merit; but I believe her Soul by free and meritorious acting did then tend unto God, so that she did more perfectly contemplate when she slept, than any others ever did when they were awake. The Jesuit *Pozo* (*n*) tells us of *Fr. Ximenes*, a Patriarch of *Jerusalem*, who has given an account of some of her sorrowful Thoughts, and also joyful Reflections she made in her Mothers Womb. *Si Bernardine* (*o*) seems to have been almost as skilful as the other, for he says, the "*impetus* (*force*) of her first Sanctification did impel the Mind of the Blessed Virgin to desire the Incarnation of the Son of God, out of fervent Charity for the Salvation of all the Elect. Her *Charity* they also equalize in this State to her *Knowledge*; for thus they sing of her in the Hours (*p*) of her immaculate Conception:

(*n*) *Elucidar.*
lib. 2. tract. 15.
cap. 4.

(*o*) *Loc. citat.*

(*p*) *Litaniz*
variaz. *Colen.*
1643. p. 226.

In conceptione, charitate ignita,
Draconis potestas est à te contrita.

When first conceiv'd, with Love
inflam'd,
By thee the Dragon's Power was
main'd.

"She began to love God, says another, (*q*) from the very first Instant of her Conception, and never ceased to do so afterwards, never intermitted (as he explains it) the most fervent Act of Charity. If he had said this of the Habit that it never ceased, it might have better passed; but understanding it of the Act, as he does, it is impossible to be true of any one that lives in Flesh. But what we think impossible, they say no body need doubt of, as in this that follows, which concerns the measure of that Grace, she had in the first moment again of her Conception; which we are told (*r*) was more copious and intense, than that which Angels and Men attain to in their Confirmation; which is admirably proved by that of the Psalmist (Pl. 87.) *The Lord loveth the Gates of Zion* (*s*), that is, the Conception of the Virgin, more than all the Dwellings of Jacob; that is, more than other Saints.

(*q*) *Novarinus*
ibid. p. 89. n.
296.

(*r*) *Raynaudus,*
ibid. p. 159. &
Illeph. Giron
in promptuar.
conc. p. 501
(*s*) *Spinellus, ib.*
c. 7. p. 115

The Reader, I dare say, by this time, is past all Hopes of guessing, to what Pitch his Faith is to be screw'd up, in matters that concern the Blessed Virgin. When I met with a Jesuit (*t*) asserting, *That the oldest Saint in this Life,*

(*t*) *Sherlog*
Anteloq. 8. in
Cantic. Sec. 1.

“ver attained so great a Measure of Grace, as was infused into her when she first began to live, I was ready to think that he would make a bold Attempt that would carry the Matter higher: For though another (u) indeed was so great a Lunatick, as to call her, *Antiqua dierum*, the *Ancient of Days*, a Title given, by the Prophet *Daniel*, to God himself; yet his Reason for it was but the same; “Because she in her Mother’s Womb “was filled with Wisdom, Prudence, Understanding, and the “rest of the Gifts of the Divine Spirit, above all the most “aged. But to tell us, that then her Grace exceeded the Measures of Angels and of Saints consummate in Bliss, is such wild Divinity, as one would scarce look to meet with any where, unless from him that for half an Hour together cries *Glory, Glory in Bethlem.*

(u) Max. Sandeus in Luna mystic. p. 52.

One would wonder whence this Fancy concerning her, of reasoning in her Mother’s Womb, and having such Contemplations there, should arise. The only acknowledged Reason of it is, That many Authors (x) have attributed this to *John the Baptist*, when he leaped in his Mother’s Womb; which they would have to proceed from the Use of his Reason, and a gift of Prophecy, conferred on him at the Presence of our Saviour (which I will not now debate, because we shall have Occasion to consider it under another Head, when we speak of her Visitation of *Elizabeth*) and it is not fit that any Saint should out-go her in any Privilege.

(x) See Valquez loc. citat. qu. 27. art. 6. c. 3.

Another Reason they reserve as a Secret, though I doubt not but it is intended in all these Assertions, viz. The making her in every thing that is possible like unto Christ himself; that so, when their Lines run so parallel, they may the more plausibly call her, a *Helper*, a *Co-worker*, a *Co-redeemer*, or what ever other Name they use, to signify how much we are engaged to her in promoting our Salvation.

This therefore being the common Opinion of the Schoolmen; (as *Estius* (y) attests) That Christ merited from the Beginning (i. e. from his first Conception) by the actual Use of *Free-Will*, which supposes the Use of his Reason; they have given the same to her: Though there was a time when this was denied her, even by him who is not sparing in his Grants to her; I mean *Aquinas* (z): *Non statim habuit usum liberi arbitrii adhuc in ventre matris existens, hoc enim est speciale*

(y) In lib. 3. Sent. dist. 18. loc. 1. See also *Aquinas* p. 3. qu. 34. art. 2. 3. (z) Part. 3. qu. 27. artic. 3.

ciale

ciale privilegium Christi: He held it to be a special Privilege of Christ to have the Use of Free-Will in the Womb, and not to be affirmed of her: But now Christ must be contented to part with some of this Prerogative, as they make him resign a share in many a Privilege, for the pleasing and honouring of his Mother, as we shall find it in the very next thing that follows.

SECT.

The Virgin Mary misrepresented

S E C T. III.

Of the Blessed Virgins Conception being Immaculate.

THough the pretended Infallible Chair has not thought fit as yet to determine the Controversie about the Immaculate Conception, for Reasons we shall after give, (which have no relation at all to Piety, but to Craft and Cunning, lest the breach about it in their own Church should be made wider) yet however it has given them leave to *pray* that, which it dare not command them to *believe* as an Article of Faith. Almost every Church is furnished with Offices to that purpose; some of which I shall here set down, beginning with our own Church. I find in an *Old Primer of Salisbury* (fol. 127.) The Hours of the Conception of the Blessed Virgin, wherein this is plainly asserted against all Opposers.

Ad Matutinum. Hymnus.

Benedicta conceptio Vir-
ginis Matris Mariæ
Festivetur cum gaudio, assit di-
es lætitiæ:
Latetur tota regio serviens re-
gi gloriæ,
Non obstante objurgio detra-
hentis invidiæ.

Oremus.

Deus, qui pro salute hu-
mani generis Carnem gloriosæ
Virginis Mariæ assumere dig-
natus es, & ipsam sine Macula
concipiendam ante sæcula in
Matrem præoligisti; concede
propitius, ut qui de ejus con-
ceptione (quæ fuit nostræ re-
demptionis, necnon temporum
plenitudinis exordium) læta-

LET every place that serves
the King of Glory,
Observe a Feast and keep an Ho-
liday
For the Conception of the Virgin
Mary,
Howe'er detracting Envy may
gainsay.

Let us Pray.

God, who for the Salvation of
Mankind didst vouchsafe to as-
sume the Flesh of the glorious
Virgin Mary, and before all
Ages didst pre-elect Her for thy
Mother to be conceived without
Spot; mercifully grant, that we
who rejoice in her Conception
(which was the beginning of our
Redemption, and also of the ful-
ness

mur, ejus piis intercessionibus ab instantibus periculis & à morte perpetua liberemur, &c.

ness of Times) by her pious Intercessions, may be delivered from present dangers, and from everlasting death, &c.

Ad primam.

Hymn.

Erubescant insensati qui respu-
unt celebrare
Mysteria tam sacra ti diei & fe-
stivare;
Quo anno fuerunt copulati vir
cum sua muliere,
Pessimè sunt advisati sic volen-
tes deviare.

Hymn.

Shame on those senseless Persons
that refuse
This high days Mysteries so ce-
lebrate;
When she conceived was by Mar-
riage use,
They're ill advis'd that thus will
deviate.

Verf. In conspectu Altissimi im-
maculata permanisti.

Resp. Dei genetrix, intercede
pro nobis.

Verf. Thou dost remain imma-
culate in the sight of the most
High.

Ans. O Mother of God, Inter-
cede for us.

Ad Tertiam.

Hymn.

Conceptio mirabilis ab Angelo
nunciata,
Maria tam laudabilis in conce-
ptione servata,
Est unde venerabilis Ecclesia
illustrata,
Et in suis miraculis & laudibus
honorata.

An Angel brings the News of her
Conception,
So wonderfully secur'd from sin's
Infection;
The Church that hence derives il-
lustrious Rays,
Strives to proclaim her Miracles
and Praise.

Ad Sextam.

Hymn.

Ave Regina celorum, inter om-
nes mitissima;
Ave decus Angelorum, inter om-
nes pulcherrima,
Simul & Archangelorum omni
laude dignissima,
Quæ concepta vitiorum sine
labe purissima.

Hail Queen of Heav'n, yet mild
beyond compare;
Hail ornament of Angels, none so
fair:
Worthy the Praise of an Archan-
gels strain,
Whose pure Conception was without
all stain.

Ad

The Virgin Mary Misrepresented

Ad Nonam. Hymn.

Quum corpus & viscera quæ
dominum portaverunt,
Virginalia ubera quæ ipsummet
lactaverunt
Beata sunt & opera tua, & qui
crediderunt
Quod sine labe concepta post
& ante remanserunt.

Since that the Womb that bare our
Lord, the Breast
That gave him suck, and all thy
Works are blest;
They're blest too, that believe thee
without stain
Conceiv'd, an Ever-Virgin to re-
main.

Ad Vesperas. Hymn.

Salve Mater salutaris, quæ es
soror insignita,
Salve quia Deum parvis Ange-
lorum spes & vita,
Salve Virgo singularis verè sa-
cra Margarita,
Salve quia stella maris es sine
labe concepta.

Hail saving Mother and our Si-
ster too,
Gods Mother, Angels Life, and
Hope art thou;
Hail sacred Pearl, thou Virgin
singular,
Conceiv'd without all Spot, the
Seas bright Star.

Ad Completorium. Hymn.

Matris Dei conceptio est no-
stræ redemptionis
Potissima inceptio atque repa-
rationis,
Et non mirum: Exemptio anti-
tiquæ contagionis
Fuit & in principio ipsius crea-
tionis.

When first Gods Mother was Con-
ceiv'd, began
The reparation of lost Man;
Sins old Contagion first escap'd our
Nature,
When she began to be a Crea-
ture.

Before these Hours is a Picture of God the Father, speaking
these words to the Blessed Virgin; *Tota pulchra es, amica mea,
& non est macula in te. Thou art wholly fair, my Love, and there
is no Spot in thee.*

I find

I find another Office of her Immaculate Conception in several Books (*) out of which I shall set down a few Pages.

(*) Litaniae variz Colon. 1643. p. 221. L'Office Divin. Paris. 1648. Heures dediees au Roy. Paris. 1662.

Ad Matutinum. Hymn.

AB aeterno Dominus te
præordinavit
Matrem unigeniti Verbi, quo
creavit
Terram, pontum, æthera: Te
pulchram ornavit
Sibi sponsam, in qua Adam
non peccavit.

BEfore the World thou wast
design'd to be
The Mother of that Word, by
whom the Sea,
The Earth and Heavens were
made: He beautify'd
Thee for his Spouse, and in this
fairest Bride
Adam ne'er sin'd, altho' in all
beside.

Oremus.

Sancta Maria, regina celo-
rum, mater Domini nostri
Jesu Christi & mundi Domi-
na, quæ nullum derelinquis &
nullum despicias; respice me
Domina clementer oculo pie-
tatis, & impetra mihi apud
tuum dilectum filium cuncto-
rum veniam peccatorum. Ut
qui nunc sanctam tuam con-
ceptionem devoto affectu reco-
lo, æternæ in futurum beati-
tudinis bravium capiam, ipso
quem Virgo peperisti donante
Domino nostro Jesu Christo,
qui cum patre, &c.

Let us Pray.

O Holy Mary, the Queen of
Heaven, the Mother of our Lord
Jesus Christ, and Lady of the
World, who neither for thyself nor
despise any one; look upon me,
gracious Lady, with an Eye of
Pity, and obtain for me, of thy
beloved Son, Pardon of all my
Sins: That so I, who remem-
ber thy holy Conception with
devout Affection, may hereafter
receive the Reward of eternal Fel-
licity, by the Donation of him,
whom thou, remaining a Virgin,
didst bring Forth, our Lord
Jesus Christ, who with the Fa-
ther, &c.

Ad primam. Hymn.

Salve Virgo sapiens, domus
Deo dicata,
Columna septemplici mensaq;
exornata;

Wise Virgin hail, Gods holy
House thou art,
Seven Pillars and a Table; thee
adorn;

H

Ab

The Virgin Mary Misrepresented

Ab omni contagio mundi præ-
servata,
Ante sancta in utero parentis
quàm nata.

Ad Tertiam. Hymn.

Salve Arca foderis, thronus
Salomonis,
Arcus pulcher ætheris, radius
visibilis.
Virga frondens germinis, vellus
Gideonis,
Porta clausa numinis, fœvusq;
Sanctus.
Decebat tam nobilem Natam
præcavere
Ab originali labe Matris
Eve
Almam, quam eligerat, gene-
trix vere
Nulli peccatus finem culpæ sub-
jacere.

Ad Sextam. Hymn.

Salve Virgo purpura, tem-
plum Trinitatis,
Boscherum gaudium, cella
Solanum morientium, hortus
voluptatis,
Rex patientiæ, cedrus ca-
sitatis,
Terra et benedicta & sacerdo-
talis,
Sancta & immunis Culpæ Ori-
ginalis.

Antiph. Hæc est virga in
qua nec nodus originalis, nec
cortex actualis culpæ fuit.

The Worlds Contagion ne'er de-
fect'd thy Heart,
Clean'd in thy Mother's Womb,
whilst yet unborn.

Hail saving Ark, and Throne
of Salvation,
Hail Heaven's fair Rainbow,
Bush of Wisdom,
Thou budding Rod and Eleece of
Gideon,
Gods Gate ne'er opened, Samp-
son's Ropes comb,
'Twas fit a Son so noble should
obtain
Freedom from Mother Eve's o-
riginal Sin,
For her whom we Gods Mother
truly call,
Nor have her under any Sin
to fall.

Hail Virgin Mother, Mansions
Trinity,
Dulcely of Angels, Cell of Im-
mortality,
The Mothers Joy, Cedar of
Continence,
Garden of Pleasure, Palm of Pa-
tience,
Blest Ground, like that which to
the Priests did fall,
Holy and free from Sin Ori-
ginal.

Antiph. This is the Rod, in
which was neither the Knot of O-
riginal, nor Bark of actual Sin.

Verf.

Vers. In conceptione tua, Virgo, immaculata fuisti.

Resp. Ora pro nobis patrem cuius filium peperisti.

Oratio.

Deus qui per immaculatam Virginis Conceptionem, dignum filio tuo habitaculum preparasti, quaesumus, ut sicut ex morte ejusdem filii tui previasa eam ab omni labe preservasti, ita nos quoque mundos ejus intercessione ad te pervenire concedas.

Per eundem Dominum.

Vers. O Virgin, in thy Conception thou wast immaculate.

Resp. Pray for us to the Father, whose Son thou broughtest forth.

A Prayer.

O God, who by the immaculate Conception of the Virgin didst prepare a fitting Lodging for thy Son, we pray thee, that as by the foreseen Death of that Son of thine, thou didst preserve her from all Stain, so grant, that we being cleansed, may come to thee by her Intercession,

Through the same Lord.

This Prayer is still owned by the Church, for it is in the Missal of Clement VIII. (Paris. 1625.) among the proper Offices granted to the *Franciscans*; where the first Office, is for the Feast of the immaculate Conception, and there we meet with *Deus qui per immaculatam*, &c. We are told in a Rubrick (*Latin varia p. 230.*) that the foregoing Antiphona and Prayer were approved by Pope Paul V. who granted to those that should recite them, Indulgences of an Hundred Days. They remain also among the proper Offices for the Order of the Holy Trinity, printed at London 1621. called *Officium immaculate Conceptionis Virg. Mariæ in Sabbato*, where I meet with several Strains worth the noting, of which take these following.

Invitatorium.

Immaculatam conceptionem Virginis Mariæ celebretur: Christum ejus preservatorem adoremus Dominum.

Let us celebrate the immaculate Conception of the Virgin Mary, and adore the Lord Christ her Preserver.

Anaph. Fortitudo & decor indumentum ejus: byssus & purpura vestis illius.

Anaph. Strength and Beauty are her Cloathing: her Garment is fine Linnen and Purple.

The Virgin Mary Misrepresented

Vers. Liberasti me Domine ex ore Leonis.

Resp. Et à cornibus Unicornium humilitatem meam.

Anaph.

Aquæ multæ non potuerunt extinguere charitatem; nec flumina peccatorum obruent Mariam.

Vers. Eruiisti à framea, Deus, animam meam.

Resp. Et de manu canis unicam matrem meam.

After the 5th. Lesson.

Resp. Fac tibi arcam de lignis levigatis, rupesque sunt abyssi magnæ, & factum est diluvium peccati super omnem terram.

Vers. Arca vero deifera elevata est in sublime, & ferebatur super aquas; opertique sunt omnes montes excelsi Sanctorum.

After the 6th. Lesson.

Resp. Fiat mihi sanctuarium & habitabo in medio eorum. Arcam de lignis Sethim compingite, & deaurabis eam auro mundissimo intus & foris, &c.

Vers. Inspice, & fac secundum exemplar quod tibi in monte monstratum est:

Vers. Thou hast deliver'd me from the Lyons mouth.

Resp. And my only Mother from the Horns of the Unicorns. (To these they compare original Sin.)

Anaph.

Mary Waters could not quench Charity; nor Floods of Sin overwhelm Mary.

Vers. Thou hast delivered my Soul from the Sword.

Resp. And my only Mother from the Power of the Dog.

Resp. Make thee an Ark of plained Boards, and the great Abysses were broken up, and there was a Deluge of Sin upon all the Earth.

Vers. But the Ark in which God was carried was lifted up on high, and born upon the Waters, and all the high Mountains of the Saints were covered.

Resp. Make me a Sanctuary and I will dwell in the midst of them. Make an Ark of Shittim Wood, and thou shalt gild it within and without with pure Gold, &c.

Vers. Behold it, and make it after the Pattern that was shewed thee in the Mount.

Ad

Ad Laudes.

Anaph.

Anaph.

Domum tuam decet sancti-
tudo, Domine, in longitudine
dierum.

*Holiness, O Lord, becometh
thine House for ever.*

Anaph.

Anaph.

Hæc est domus domini fir-
miter ædificata, bene funda-
ta est super firmam petram.

*This is the firm-built House of
the Lord, and it is well founded
upon a sure Rock.*

Anaph.

Anaph.

Fundavit eam Altissimus,
super maria fundavit eam,
& super flumina præparavit
illam.

*The most high hath founded
her, who hath founded her upon
the Seas, and prepared her upon
the Floods.*

Anaph.

Anaph.

Dominus custodit te ab om-
ni malo, Maria, custodivit
animam tuam, introitum tu-
um & exitum tuum in sæcu-
lum.

*O Mary, the Lord keepeth
thee from all Evil, he hath kept
thy Soul, thy going in and thy
coming out for ever.*

Verf. Non accedet ad te
malum.

Verf. No Evil shall approach
thee.

Resp. Neque flagellum ap-
propinquabit tabernaculo tuo.

Resp. Nor any Scourge come
nigh to thy Tabernacle.

Anaph.

Anaph.

Quam pulchra es, amica mea,
columba mea, & odor vesti-
mentorum tuorum super om-
nia aromata.

*How fair art thou, my Love,
my Dove, my undefiled one, the
smell of thy garments is above
all Spices.*

Verf. Dominus est in loco
sancto isto, & ego nesciebam.

Verf. The Lord is in this ho-
ly place and I knew not.

Resp. Non est hic aliud, nisi
domus Dei & porta cæli.

Resp. This is nothing else but
the House of God and the Gate
of Heaven.

I find

The Virgin Mary Misrepresented

I find a Prayer in the Hours of Sleep, wherein her Freedom from Original Sin is asserted, and a most encouraging Indulgence annexed in the Rubric beginning, which is this.

Alexander the VIth. Pope of Rome hath granted to all them that say this Prayer devoutly in the Morning of the Mass and our Lady and the Holy Child, Twenty-seven Years of Pardon for every Sinner, and Twenty-seven for every Sinner committed that day.

Cratig.

Ave Maria, gratia plena,
dominus tecum, tua gratia sit
incommensurabilis. Benedicta tu in mul-
eribus; & benedicta sit semper
Anna Mater tua, ex qua sine
macula & peccato processisti
Virgo Maria; rex noster autem
natus est Jesus Christus Filius
Eius vivi.

The Prayer.

Hail Mary, full of Grace, the
 Lord is with thee, and be
 Grace be with me: Blessed
 thou among Women; and Blessed
 be S. Anne thy Mother, from
 whom thou Virgin Mary didst
 proceed without Spot and Sin;
 and of thee was born Jesus Christ,
 the Son of the Living God. Amen.

Many Instances of the like kind may be seen in *Balangan's* *Paraphrase*, where several Hymns are collected out of divers Missals and Breviaries.

Ibid. p. 4.

Cella plena vino mero,
Granum sine palea.

*A Celler fill'd with mix'd Wine,
Pure Grain without Chaff.*

P. 24, 25.

Virgo non sufficit,
Cuiusdam non sufficit,
Cuiusdam non sufficit,
Tua non sufficit,
In composita non sufficit,
Nella scala scolora.

The Virgin was not infected with
-mortal Sin, when she conceived
-her conceived her Son, by the
-Holy Spirit, and by the God, pre-
-served in his Conception, con-
-sidering no Sin.

P. 377.

De mulierum numero, haec fo-
la preservata
Fuit Matris in utero sancta
In omni labe nata.

'Many Women, none but she the
To be conceived pure, and born
unstrain'd.

Oratio.

Oratio.

Mora sed usum
Hiccol. de con-
cept. & Hiccol.
lus anima p. 84.
per Virginem expianda sanxisti,
dantibus quamvis ejus memo-
riam, digne venerari, quo uni-
genitum tuum Virgo concepit,
& Virgo peperit Dominum
nostrum Jesum Christum filium
tuum.

The Prayer.

O God of infinite Mercy,
who hast ordained that the first
Transgression of the Woman should
be expiated by a Virgin; grant
us, we pray thee, worthy to ve-
nerate thy Memory, when being
a virgin, she conceived thy only
begotten Son, and remaining a
Virgin did bring forth our Lord
Jesus Christ.

There also you find the Blessed Virgin included in a Gloria Patri.

Gloria Patri genitæque proli,
Flamini Sancto, Virginique
Matri,
Quæ Dei natum genuit homi-
nem,
Sic hinc perennis.

Glory be to the Father, Son,
and Holy Ghost, and perpetual
Blessings to the Virgin Mother, of
whom the Son of God was born
a Virgin. Amen.

The present Roman Breviaries, though they are not so ex-
press in the Point of Immaculateness, yet are full of other un-
warrantable Applications.

Oratio.

Brev. Rom. Familiis tuis que-
Reform. ad sumus Domine coe-
8 Decenib. lestis gratie munus
impartire; ut quibus Beate
Virginis partus exiit salutis
exordium, conceptionis ejus
votiva solemnitas participet
incrementum,
Per Dominum, &c.

A Prayer.

Lord we beseech thee bestow
upon thy Servants the Gift of
heavenly Grace, that they to
whom the Birth of the Virgin
was the Beginning of Salvation;
the vow'd Solemnity of her Con-
ception may contribute to the in-
crease of their Peace,
Through our Lord, &c.

Left.

The Virgin Mary Misrepresented

Leff. 1. Ecclus. 24.

Ex Ore Altissimi prodivi,
primogenita ante omnem crea-
turam, ego feci, &c.

Leff. 2.

Ab initio & ante secula cre-
ata sum, & usque ad futurum
seculum non desinam, & in ha-
bitatione sancta coram ipso
ministravi, &c.

Leff. 3.

Ego mater pulchra dilecti-
onis & timoris & agnitionis &
sanctæ Spû. In me gratia om-
nis viæ & veritatis, in me om-
nis spes viæ & virtutis. Tran-
sitis ad me omnes qui concu-
piscitis me, & a generationi-
bus meis implemini.

Qui audit me non confunde-
tur, & qui operantur in me
non peccabunt, qui elucidant
me, vitam æternam habe-
bunt.

Lesson 1.

I came out of the Mouth of
the most High, the First-Born
of every Creature, &c.

Lesson 2.

From the Beginning, and be-
fore all Ages I was created, and
I shall never fail; in the holy
Habitation I ministered before
him, &c.

Lesson 3.

I am the Mother of fair Love
and Fear and Knowledge and
holy Hope. In me is the Grace
of every Way and Truth; in me
is all the Hope of Life and
Virtue. Come unto me all ye
that are desirous of me, and
from my Bosom ye shall be filled.

He that heareth me shall not
be confounded, and they that work
by me shall not do amiss; they
that enlighten me shall have eter-
nal Life.

REMARKS

There is no Controversy ever was started, that has more
troubled the Wits of those of the Roman Communion, nor
any that ever was managed with greater Heats and Animosi-
ties in their Schools, than this of the Immaculate Conception.
A Question that never entred into the Heads of any of the An-
cient Fathers, for as Kasquez (a) confesses, it is manifest, that
(a) Part. 3. before the times of S. Bernard there was no Dispute among the an-
cient

cient Fathers concerning the Blessed Virgins Preservation from Original Sin, since none of them so much as mention it: Though in his time it appears, by his 174 Epistle to the Canons of Lyons, there was some Debate about it among Divines. I shall make bold to add, that this Controversy betwixt the Two Parties (they who assert her Conception in Original Sin, whom we shall call (to avoid Circumlocution) *Maculists*, and those who deny it the *Immaculists*) is not only Late and Novel, but also extremely foolish and ridiculous, when you consider where the Difference lies betwixt them. They themselves confess (b) that it is agreed on all Hands in their Church, that she was sanctified in her Mothers Womb before she was born; so that the only Question (and it is a very wise one) is, *Whether in the first Moment of her Conception (c) she was immaculate, yes or no?* Both Parties agreeing, that she had the Use of her Reason (as we heard before) in the first Moment of her Conception; one might have been tempted to think, considering the Zeal of the opposite Side, that the *Maculists* had brought her in loaded and labouring for some Months together in her Mothers Womb, under a sense of Gods heavy Displeasure for Adam's Sin, which the other side could not endure to suppose, and that this made them so very angry. But there is no such matter I assure you; they are as civil to the Blessed Virgin in this Respect as one can possibly desire. For one of their Adversaries (d) has given us an account of Three Opinions among them, and all of them very favourable to her. The Severest is that of S. Thomas, "who thinks that she was in Sin for a time (but so short a time that none can measure it) to wit, "so much time as intervenes between two Moments (*inter duo instantia*;) for in the first Instant of her Conception, she contracted the Original Stain; in the next Moment after it, she was purged from it; so that she was obnoxious to Sin only the time that must come between those Two Moments. Others think that the Blessed Virgin was a whole Moment of Time in Sin (*integro temporis instanti*,) but all the time that is coupled with that Instant, was in Grace, and so grant that her Son delivered his Mother from Guilt, as soon as it was possible for Divine Omnipotency to effect it. This will not please the *Immaculists*; for this Reason, because if they say that the first Instant she was in Sin, tho they grant that in the next

(b) Vasquez
ibid. qu. 27.
disp. 114. c. 1.
& Bellarm. de
amiss. gratiz.
l. 4. c. 15.
(c) Th. Ray-
naudus Dilect.
Mar. p. 132.

(d) Franciscus
a Christo pra-
lect. de Incar-
nat. fol. 129.

The Virgin Mary Misrepresented

Instant Grace was infused to take it away; yet because two
 Instantants (according to the Philosopher, & *Physic.*) cannot im-
 mediately cohere (no more than Two Atoms in continued
 Quantity) without a middle Time between them, therefore
 the Blessed Virgin must be in Sin according to this Opinion,
 not only the first Instant, but also the time between that and
 the second. But he says there are a third Sort (and they are
 the very Pinks of Courtesy) who come thus far as to say,
 "That in the first Instant in which she contracted Guilt, she
 " was also delivered from the same by God: Only they crave
 " Leave to divide an Instant into Three (*in tria Signa*): In the
 " first of which she contracted Sin; in the second sanctifying
 " Grace was infused into her Soul, but more incomplete and
 " transient, abiding with Sin, but ready to expel it: In the
 " third the same Grace is understood as permanent, and actu-
 " ally to have expelled Sin. This indeed is too subtil to be In-
 telligible, yet however one would think, it should be kindly
 taken by those of the other Opinion; since, if they will but
 allow them the third Part of a Moment for her stay under the
 Original Guilt, they then declare her to be as immaculate as
 the other can imagine her to be: And if the one Party appre-
 hend a Wound to be given to the Honour of the Blessed Vir-
 gin, by the Supposition of her being under that Sin, it is
 healed, yet for, by the other in far less time, than the twink-
 ling of an Eye, or the quickness of the swiftest Thought. And
 yet after all, I assure you, it is morally certain that these Two
 Parties will never be joined together, but eternally quarrel. Fresh
 Combatants appear every day upon the Stage, and they charge
 one another so furiously, and engage the People in such Num-
 bers in the Quarrel, that neither *General Council* nor *Pope*
 (whom both sides acknowledge only capable of doing it) dare
 decide this doubtful Matter, for fear of worse Consequences
 to ensue thereupon. So that all things considered, never was
 a juster Censure, than that severe one, which a *Poet* of their
 own (z) has passed upon them both,

(e) Mantuan.
 in S. Fest. De-
 cembr.

—Dua veniunt ista in certamina. Sella
 Namque in magno implentur subsella risu.
 Equanimiter utitur, velut si carafiori,
 Vana uterque labor, pietas temeraria, precep-
 Religio, levitas velata scientia. amittu.

Nec.

*Nec Natura potest illum extendere visum,
Nec Deus hoc docuit, nec re dependet ab ista.
Nostra salus: Qua nos igitur de mensura torquet,
Ut studamus in his consumere librum erroris?*

That is,

*Whilst these Two Sects in furious Combats chase,
Their pleas'd Spectators only lauder laugh:
For if we'll freely say the Truth, 'tis plain
Their Party is rash, both strive in vain:
All the Religious Zeal they seem to express,
Is only Folly cloath'd in skillful Drass,
Nature's short Sight cannot so far exceed,
What God ne'er taught, on that can ne'er depend
Our Happiness: What Madness then engage,
Or in such Fruitless Quarrels spend our Age?*

Since therefore we are made Spectators of this Combat, and need not, as they have stated the Question, trouble our selves much about it; it may not be amiss to take a View, how they have list'd themselves, and with what Weapons Offensive and Defensive they come appoointed into the Field.

The *Maculists*, tho their Infantry be not so numerous, yet they are no ways daunted, as having, they judge, a better Cause, and more experienced Leaders (f) and Old Commanders on their Side: The Fathers (tho you take S. Bernard into the Number) are wholly theirs (g); so are also the most ancient Schoolmen and those of greatest Note. They think they are sure of the *Master of the Sentences* (h), and their Claim is not questioned to the Great *Albertus*, and *Alexander Alesius*, to *Bonaventure*, *Durandus*, *S. Antoninus*, and a little Army of other Chieftanes mentioned by *Vasquez* (i). But there are Two especially whom they glory in, and who spirit the whole Party, the one a School-man, and the other a Father, *Aquinas* (k) of the first sort, with his vast Train of *Thomists*, must needs make a formidable Ap-

(f) 260 Famous Doctors are named and their Words cited by Vio. de Budeis in tract. de sing. posit. & prerog. concept. J. Christi.

(g) M. Canus Loc. Theol. 3. c. 1. Scilicet omnes uno ore asserunt, St. 24 Pet. Cellensis, Sententia omnium retro Sancto-rom. lib. 4. Epist. 23.

(h) Estius l. 3. dist. 3. Sect. 3.

(i) Ibid. disp. 117. & 1.

(k) Part. 3. qu. 27. art. 2. in corp. & ad 2. 3 & 4.

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pearance to the Enemy, when they cannot deny that Christ gave Approbation to his Writings, in that fam'd saying. *Be-ne de me scripsisti, Thomas: Thomas, thou hast written well of me.* And that Evasion is only to be laugh'd at, which a Jesuit,

(1) Barth. de
Scobar. conc. 1.
de concept. B.
Virg. P. 27.

(1m) 14 Places
are cited out of
him by Bandelin
lib. citat. part.
1. c. 9.

(n) C 9.

(o) De genef.
ad lit. l. 10.
c. 18.

(p) De peccat.
meritis & remis.
l. 2. c. 24.

(1) being sensible of the Force of it, has given; *Forie dixit de me, &c.* "Perhaps he said on purpose those Words, *Of me*, by way of Restriction and Limitation, lest any one should take Occasion to think, that Christ approved whatsoever he wrote of *Mary*. The Father I mentioned is S. *Austin*, (m) who may well stand for a great many, because in his Writings against the *Pelagians*, he had Occasion particularly to take Notice of it, and always resolves it the same way, making it the Privilege of Christ only to have no Original Sin, but involving his Mother by Name in it. To mention a few of the Places. In his 51st. Book against *Julianus* (n) thus he says, *Quod si dementis est dicere & sine dubio caro christi non est caro peccati, sed carnis peccati, &c.* If it be undoubted and madness to affirm the Contrary, that Christ's Flesh is not sinful Flesh, but like to sinful Flesh, what can we conceive further, but that, excepting this, all other human Flesh is of Sin? And hence it appears, that that Concupiscence by which Christ would not be conceived, did cause in *Adam* and in evil Off-spring; and altho the Body of *Mary* came from thence, yet she did not transmit it into the Body which did not conceive from thence. Now from hence it is that the Body of Christ is said to be in the Likeness of sinful Flesh, because all other Flesh of Men is sinful: Whoso denies this, and so compares the Flesh of Christ with the Flesh of other Men that are born, as to assert that both are of equal Purity, he is found to be a detestable Heretick. And elsewhere, (o) *Virginis caro etiam si de peccati propagatione venit, &c.* The Flesh of the Virgin, tho it came of a sinful Stock, yet she did not conceive (Christ) from the Stock of Sin. — Therefore the Body of Christ, tho it was assumed from the Flesh of a Woman, who was conceived of that Stock of sinful Flesh, yet because his Body was not conceived in her, as she was conceived, neither was his Flesh sinful Flesh, but the likeness of sinful Flesh. In another place, (p) *Solus ergo ille homo factus manens Deus, peccatum nullum habuit unquam, nec sumpsit carnem peccati, quamvis de natura carnis peccati (alia Lett. Quamvis de materna carne peccati) i. e.* Therefore he alone, who remaining God was made Man, had never any Sin, nor did he take sinful Flesh, tho it was of the nature of

of.

of sinful Flesh (or, tho it was of his Mothers sinful Flesh.) And again (q) *Maria ex Adam mortua, &c.* Mary deriving from Adam died because of Sin: Adam died because of Sin, and the Flesh of our Lord, derived from Mary, did ~~not~~ take away Sin. (q) In psal. 34. conc. 2.

Saint Bernard also speaks the same Sense, in his Words which were cited before, p. 37. If their Adversaries were not convinced that the ancient Church knew no such Doctrine, they need not trouble themselves to give an Account, as they do, (r) why this was kept as a Secret in former Ages, and why God did hide the Mystery of the Immaculate Conception from them. The reason of this is worth setting down, as well as the Confession of the Novelty of the Opinion. *Non pauci homines rudes,* &c. "The rude and vulgar sort of People, if they had found for certain that the Blessed Virgin had never contracted Original Sin, would have been apt to have committed a Mistake, and thought her to have been a Goddess. For if the Inhabitants of *Melita*, when they saw the Viper fastning on S. Paul's Hand, and yet neither biting him nor vomiting any Poison upon him, cried out that he was a God; how much more easily would unlearned Men, when they saw that the Viper of Original Sin had envenom'd all the Children of Adam, and that it had not touched her, have concluded that she was a Goddess? By which admirable Reason, God must be supposed to keep it as a Secret still, for there are rude and unlearned People still, in as much Danger as ever of this, or rather more; for even in the Days of *Epiphanius*, when the *Collyridians* venerated her, she was not magnified, nor her Privileges manifested near so much as now. (r) Carthage: na de arcan. desp. l. 1. hom. 4.

From all which it appears, that the *Maculist* Opinion has the Advantage of Prescription and immemorial Possession, if they are sufficiently provided to keep and maintain it. And here too they question not their Furniture,

*habent quo se tueantur, & olim
Ista hominum communis erat sententia. (s)*

(s) Mantuan:
parthen:
Mar. l.

That is,

*They plead the ancient Churches common Sense,
And store of Arguments for its defence.*

The

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(e) Rich. a S.
Laurentio.

(u) Rom. 3.

(x) Rom. 5.

(y) Gal. 3.

(z) 1 Tim. 2.

(a) 2 Cor. 5.

(b) Exercit. l. 8.

(c) Scotus in
3. dist. 3. qu. 1.

(d) De Amal.
grat. l. 4. c. 16.

The sacred Writings secure their Title, and they produce them with more Advantage than their Adversaries; they can flourish sometimes with a Scripture Allegory indeed, and tell the *Immaculists*, that *tenebra erant super faciem abyssi*; (e) *Darkness was upon the Face of the Abyss*, to signify that she was conceived in Sin; yet this is needless, when so many Places in their plain and literal Sense offer themselves to their Service: Such as these; *All have sinned and come short of the Glory of God* (u). *As by one Adam Sin entered into the World and Death by Sin, and so Death passed over all Men, for that all have sinned* (x). *The Scripture hath concluded* (y) *all under Sin. He gave himself a Ransom* (z) *for all. If Christ dyed for all* (a) *then are all dead, &c.* Where the Antecedent being universal, the Consequent must be so too. From these and such like Texts, they have raised several strong Arguments: As 1. That it is a bold Presumption, when the Scripture so plainly involves all under Sin that derived from *Adam* in the way of ordinary Generation, to make an Exception in her Case, who so derives, without the least Countenance from it. Besides, 2. Redemption and Salvation by Christ is declared there to be as general and universal, as Sin and Death by *Adam*; and the Blessed Virgin rejoices in God her Saviour, but all these suppose Sin: And therefore Christ is called our Saviour and hers, *because he saves his People from their Sins*. And in her case it must be from Original Sin, because the *Maculists*, as well as their Adversaries, grant, that she was guilty of no actual Sin: And there are few of them that will assert with Card. Cusanus, (b) *That the Virgin needed no Redeemer to absolve her from the Sentence against Adam and his Posterity, to which she was never subject. That she alone, after the Fall of Adam, never stood in want, but was created full of Original Righteousness, as Eve was, and much more; just as Christ, according to his Human Nature, was created in all Fullness of Righteousness much more than Adam. To talk of a preservative Redemption* (c) *from the Sin she might have incurred, is to say that Christ was the Redeemer of Angels: And if Bellarmine's Answer be allow'd* (d) *Dicimus ei remissa fuisse peccata, non in qua inciderat, sed in qua incidisset, nisi gratia Dei per meritum Christi preventa fuisset. Her Sins were remitted, not those which she had committed, but which she might have committed, if not prevented by Gods Grace through Christs Merits.* You may

as well say of the Blessed Angels (which yet was never heard of) That they had their Sins forgiven, for if it had not been for Gods Grace, they also might have fallen into Sin. And Christ might be said to shed his Blood for them too, if the Jesuit Coster (e) says right, That Christ did not purge her Soul from Sin by his Blood, sed mundam præservavit, but preserved it clean. (e) Medit. de B. Virg. p. 76.

Antiquity never understood these Distinctions, and the former Popes were against them. So Zosimus (f) Nullus nisi qui peccati servus est, liber efficiatur, nec redemptus dici potest, nisi qui vere per peccatum fuerit ante captivus, &c. No Person is made free by Christ who was not before a Servant of Sin, nor can he said to be redeemed, unless he were a Captive. So also Pope Leo (g) says, As he found none free from Guilt, so he came to free all Men from it. 3. They urge also, that according to the Sentence upon all that derived from Adam, he suffered the Punishments which were the Effect of it, and was subject to Calamities and Death, therefore it must be granted, that the Cause of these must have place in her, to wit, Original Sin: Especially since the Second Council of Orange against the Pelagians (Can. 2.) defined it to be affixing Injustice to God, to say that by one Man Death passed upon all Mankind and not Sin. 4. Lastly, They think they have an Advantage over their Adversaries by this Question, What if the Blessed Virgin had died before our Saviour's Passion? (for it is apparently foolish to say, as Galenus (h) does, That it was impossible that the Mother of the Messiah should die before her Son:) Now if she had died before him, and had had no Sin, she could not have gone to Purgatory, she must have been received into Heaven: and then this Absurdity would follow, That the Kingdom of Heaven was opened, before Christ had overcome the Sharpness of Death.

Thus I have given an Account, in some particulars, what the Maculists have to plead for themselves. And I shall pass over and not urge the Revelations of S. Catharine, since they do not seem to need them; nor the Argument from Miracles, since though they have tried them (to be even with their Opponents) yet they are not so skillful in this Trade, but have come off very ill in the Attempt, as appears by the History of the Friars at Bern, An. Dom. 1569.

And now it is time to turn our Discourse to their Adversaries, and to take a View also of their Strengths.

The:

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(1) In 3 lib.
Sent. distinc. 3.

The whole Stream of Antiquity running so clearly in the former Chanel, and the Scriptures also so plainly making way for it; it cannot well be thought, that any one Man should boldly undertake to stem this Tide. And indeed he that first appeared of any Note, to give a Stop to the former prevailing Opinion, was *Securus* (i) the subtil Schoolman: But you may plainly perceive that he had no assurance of the Cause he had undertaken, by his timorous proceeding: For he acknowledges that the *Marialis* Opinion was the common one; and having added Three other possible ones, he adds, *Quod horum trium sit falsum, Deus novit: God knows which of these had place in the Case of the Blessed Virgin.* And again, *If it be not repugnant to the Authority of the Church or of the Scripture, it seems probable that what is most excellent may be attributed to Mary.* His Scholars have taken more Heart, and are more positive than their Master, especially since the *Franciscans* and the *Jesuits* have both entirely espoused this Opinion, and stand up stiffly in maintenance of it: And the Pretence of the Excellency and Honour of the Virgin Mary, has so far charmed the Body of this Church, that now all the People almost are devoted to it, who would be accounted pious; and though one might have expected some Concern for our Saviour, who once had no Competitor in this Privilege of immaculate Conception, but was accounted the only Holy one of God in this respect; yet now the Case is altered, and Mary is measured more by the Honour given to the Mother, than to the Son of God himself; inasmuch as now in all their Books, she has the name of the *Fans Opinion* (though the Impiety of it was demonstrated sufficiently in Six Arguments by a sturdy Champion on the opposite Side. (k) Nay they fence strongly that Christ himself is pleased when she, in this or any other way is advanced: as their *Marianus* (l). Speaking of the *Immaculate* Opinion, has expressed it.

(k) Bandelia,
loc. citat. p. 1.
c. 34, 35, &c.
(l) Ibid. lib. 1.

*Seel prior, ut nobis equum sentire videtur,
Dignior est; & grata magis Nato atque Parenti.*

That is,

*This speaks her Worth and Honour more than I other,
And better pleases both the Son and Mother.*

Even

Even the other Sex is engaged on this side, being made to believe that the contrary injures the Mother of God: And in a revengeful Zeal we are told (m) that the Women of *Mantua* refused to give a piece of Bread or any Alms to the *Mendicants*, unless they asked it in honour of the *Immaculate Conception*, or renounced the contrary Opinion (which was as troublesome an Objection as a begging Friar could well meet with) so that now this Novelty gets Ground every day of the other Opinion, which as the same Poet says (n);

(m) Bernardinus de busto, Marial. Serm. 9. p. 103.

(n) Mantuan, ibid.

*Jam Senio exsanguis frigenz, sua robora sensim
Perdit, & amissa jam Majestate recedit
Sponte sua——*

That is,

*Now chill'd with Age, its Strength and Beauty lost,
It Lies as if 'twere giving up the Ghost.*

The Wonder is the greater when we find that their Arms, by which these Feats are done, are all Bulrushes, and their Arguments above Measure trifling and childish.

There is not one place of Scripture (as was observed before) which in the literal Sense can be produced to countenance it. Bellarmine himself tells us, (o) we must not look for an express Text in this matter: For it is resolved that this Case must never be determined, but like a Tennis-Ball, must be tossed up and down, and bandied from one side to the other, to the Worlds End, as if that Church wanted some Toy to entertain it, and to play withal. And indeed it's pretty to observe how sportfully Figures and Allegories and Texts out of the *Gospels*, are apply'd to her by way of Accommodation (such as those the Office of the Immaculate Conception abounds with, of her Soul being delivered from the Lion, and the Power of the Dog, and the Horns of the Unicorn, &c.) Here now by the Help of a little Fancy, any place almost will be made to chime to this Tune. The Formation of *Adam* (p) out of the Earth that was not yet cursed, shows that the Blessed Virgin, of whom the *Second Adam* was formed, was not under the Curse, because without all Sin. *Paradise* (q) is a Type of it,

(o) De amiff. grat. l. 4. c. 15.

(p) Bellarm. ib.
(q) Gr. de Valentia Tom. 4. disp. 2. qu. 1. punc. 2.

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which

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- which in its first Plantation had nothing that grew there hurtful or deadly. Eve, that was given to Adam, and made an Help-meet for him (*Vulg. Lat. adiutorium simile sibi*) denoted that the Blessed Virgin, whom God gave to Christ to be *adiutorium nostra salutis*, (r) the Helper of our Salvation, was to be *similis ei*, like to him, without Sin. The Ark of Noah carried above the Waters, tells you, that she was preserved from the Deluge of Original Sin that overflowed the rest of Mankind. The Ark of the Testament, made of *Sbirim* wood, which was *imputribilis*, had no Worm or Rottenness in it, and in which the Pot of Manna was laid up; how plainly does it show (s) that she that in her Womb was to receive Christ the Heavenly Manna, was not obnoxious to the Corruption of any Sin. The Ivory Throne of Solomon (1 Kings 10.) overlaid with the best Gold, was a Figure (t) of her bright and pure Soul not sullied with any Sin. Who also was like his Temple in the building of it (1 Kings 6.) neither smitten with the Hammer of Original, nor wounded (u) with the Axe, or any other Tool of Actual Sin. The Gate that Ezekiel saw (Cap. 44. 2.) That was shut and never should be opened, it's agreed, (x) prefigured her, and tells us that all Sin was barred out; and no Man should enter in by it; therefore Original Sin was prevented, else the Devil, which is worse, would have entered in: But the Psalmist says (Ps. 147.) That God hath strengthened the Bars of thy Gates. And thou art that City of which the Prophet says (Esa. 37.) He shall not come into it, nor shoot an Arrow there (y), that is, God did not permit him to wound thee with the Dart of Original Sin. The Characters which Solomon gives of the Spouse, their Church has apply'd to her, and they argue the same. For She is among the Daughters as the Lily among the Thornes (z) Cant. 2. Thou art all fair my Love, there is no Spieging this to her. Which we are told (a) were the Words of Alex. Ales, which he spake, when dying, to the Virgin, commending by her his Soul to God. *Tota pulchra es amica mea, & nulla macula neque originalis neque actualis est in te.* Thou art Beautiful, Comely as Jerusalem, Terrible as an Army with Banners, c. 6. My Dove, my undefiled is but one. The Daughters saw her and blessed her, *ibid.* Who is she that looks forth as the Morning, fair as the Moon, clear as the Sun, &c.
- (r) Bernard de busto. serm. 5. p. 58.
- (s) Greg. de Valentia, *ibid.*
- (t) Coster. Medit. 1. p. 19.
- (u) Bern. de busto *ib.* serm. 6. p. 64.
- (x) *Id.* *ib.* p. 66.
- (y) Spinellus de thron. dei, c. 7. p. 115.
- (z) See Delrio's Florida Mariana. orat. 1. ap- plying this to her.
- * Bellarm. & Greg. Valentia *ubi supra.*
- (a) Pelbartus 14. Stellar. p. 1. art. 2.

Their

Their Adversaries perhaps will say, that these Texts rather agreed to her *after-Sanctification* than to her *first Conception*: But *Jac. de Valentia* has one place in Reserve, which he thinks comes home to the Point; (Psal. 46. 5.) *Adjuvabis eam deus mane diluculo*: God shall help her and that right early. It had not been early enough, if she had sinned in *Adam* before she was sanctified.

Thus we have seen as remarkable a Verification, as can any where be met with, of that usual Reproach they cast upon the Scriptures, that it may be made a *Nose of Wax* to bend and stand any way. I suppose they would not think it safe to use the Laws of the Land in this manner; but according to their Principles, they may make bolder with God Almighty and his Oracles; for this is but a small matter, for their Patroness to obtain Pardon for an Abuse of Scripture, when one that sealed a Writing, giving his Soul to the Devil to enjoy a *Wench* (b), and another that denied Christ himself in such another Bargain with the Devil to get an *Estate* (c), yet both of them were secured and forgiven, by applying themselves to the Blessed Virgin.

(b) Turfelinus in Hist. Lauret. lib. 3. c. 33.
(c) Cæsius l. 2. exempl. c. 12. & Vinc. Belluac. spec. Hist. l. 7. c. 105, 106.

As for their Arguments from Reason, they are of the same Strain with the former, very witty and very ridiculous. The chief Argument that *Bellarmino* (d) and most of the Schoolmen insist on, is this; *That it being certain that God could have preserved her from this Guilt, the only Reason why he should not, must be because he would not do it.* And here they undertake a pretty hard Task, as well as a very sawcy one, to determine what is decent and fitting for God to will in this Case, when he has not declared one Syllable concerning it. God be thanked, that he has told us, what he himself thought was fitting with Reference to our Saviour, otherwise these Reasoners would undoubtedly have concluded, That it was no decent Preparation for the coming of the Son of God into the World to lie in a Cratch, nor for his going out of it, to hang upon a Cross. *But Gods Thoughts are not like ours, nor his Ways like our Ways*, Esa. 55.

(d) Loc. ante citat.

But let us hear their Proofs such as they are.

I. Some urge (e) that it was most fitting God should do this in respect of the Mother, for if she had been obnoxious to Sin Christ, who she had not been *idonea Mater Dei*, a fit Mother of God. *Ru-*

(e) Francisc. a supra.

person has been so bold before them to assert, "That it was requisite that she should be sanctified, that is, cleansed from

(f) Raynaudus *ibid.* p. 219. says, *Quamvis Mater Christi sordidisset peccato, Christus ex ea nasci potuisset, neque tamen minus sanctus fuisset quem mater sit, quique sanctificatio vera ex unione ad verbum, & sine seculari via sanitatis Christo communicata, fuit independenti a sanctitate Matris.*

(g) In Fest. Concept. Serm. 3.

(h) Bernar. de Bull. Serm. 8. p. 88.

(i) Idem Serm. 9. p. 99. *Si in aliquo calice semel purissimum fuisset, hoc postea purificatum esset, non tamen benedictum esset in eo consecrare. Et. Idem. Domini nostri J. Christi; hoc indecens fuisset in muliere in qua semel Diabolus, peccati sercora projecisset dei filium procreare. Christus voluit accipere in matrem, ut Deus pater in Conjugem.*

"all Sin both actual and original, that so
"Christ that was born of her might be altogether Holy (though I find one Jesuit (f) so ingenuous as to profess that His Sanctity did not at all depend upon Hers.) Here again their Fancies work amain. "It's altogether fitting and becoming God's Wisdom, says Gab. Biel (g), that the Immaculate Lamb of God should proceed from one that was immaculate; and if so in Body, why not rather so in Soul? "Christ would fit, says another, (h) upon the Foal of an Ass on which no Man had late before, and would lie in a Sepulchre in which no Man had lain; so also take Flesh of a Virgin, where the Devil had never late, and in whose Soul Sin had never dwelt. If the Host (i) should fall into stinking Mire, or into the Mouth of a Mad Dog, or a Swine, who would consecrate it into the Body of Christ? So absurd would it be, if of her that had rolled in the Filth of Sin, and been worried in the Mouth of a stinking Devil (forasmuch Diabolus) the most pure Body of our Saviour should have been form'd.

A Jesuit may easily with one Breath, blow away all these pretty Similitudes like so many Bubbles: For it's to be hoped, that in spite of original Sin and the Devil, one that is guilty of it, if no other Sin intervenes, may still be a true and pure Virgin; and then the Sanctification of her Soul being supposed, the Son of God resolving to be made Flesh, need no more abhor this Virgin's Womb, than the Holy Ghost does the Bodies of those that have been very Impure, after they are washed and sanctified; so far from it, that he vouchsafes to dwell there, and they become his Temple.

(k) Raynaud. 2. Others insist much upon the Virulency of original Sin (l) *ibid.* p. 225. & (which Raynaudus says always seem'd to him to be the strongest Argument: For this is a mortal Sin, and makes a Man a Child of Wrath, and the Devil's Slave; by reason of this an

Infant

Infant is a Monster, in that Rank of Beings, that is destina-
ted to a supernatural End. It seems clear therefore, that ori-
ginal Sin, which has so frightful and horrid a Form, had no
Place in her; for so the Throne of God would have become
the Seat of the Devil. If she had been conceived under this
Guilt, says another, (1) she had been more punished in that
Instant, than all the Creatures in the World; for all of them
put together could not have attained to her Merits and Re-
ward, all which spiritual good things by this means she must
lose, though she only was disposed to receive them: So that con-
sidering how great this Punishment would be to her, one may
say that she must be more hated of God for that time than
Cain or Judas, or any other of the Damned: Nay, says ano-
ther, (m) it would have more displeased her to have been
fished and defiled with this Stain, than to have been damned
or annihilated.

(1) Bernar. de
bust. ib. Sermon.
7. p. 74.

(m) Novarius.
umbr. virg.
p. 65. n. 207.

3. But if all this will not do, they have the Reserve of a
bold Charge against the Son of God himself. (n) For since
Christ could easily have preserved her immaculate; if he
would not do it, says Bernarius, it must needs be confessed
that he was not a good Son to his Mother. Or, as a Nephew of
the Souldan urged it, (o) "Christ loved his Mother more, and
"did more for her than my Father did for me; but my Fa-
"ther on my Birth-day made me free, as much as was in his
"Power: But if Christ, who foresaw the Damage and Evils
"which by original Sin would befall his Mother, would not
"prevent it, he had sinned against the Command of the Law
"of honouring Father and Mother, and had been *impious Filius*
"Cognatus, a wicked and ungrateful Son". This, besides the
Blasphemy of it, is a very foolish Assertion: For, by the same
Reason of honouring his Parents, they might have required
that none of his Race and Genealogy should ever have been
stained with any Crime: That no Blot should have lain upon
Judas for Incest, nor upon Rahab for being an Harlot, and e-
specially not upon David, whose Son he is called, for being an
Adulterer. But these sawcy Prescribers of what is becoming to
our Saviour, would do well to remember how he turned upon
Peter, with a *Get thee behind me Satan*, for Words of his, that
favoured more of God and less of Men, than these of theirs
do.

(n) Greg. de
Valent. ib. Arg.
8. Bern. de bu-
sto. Marial. ser.
1. p. 16.

(o) Idem, ib.
ser. 6. p. 65.

* See last Cen-
suration p.
on this, that
Christ would ho-
nour his divine
Mother even for
Example sake,
in doing what he
requires of all,
&c.

4. That

(p) Greg. de
Valencia, ib.

4. That no Blot may be left unhit; a Jesuit (p) conceives he has spied a weak place, an easiness and tenderness of Nature in his Adversaries, in Matters that concern the Honour of the Blessed Virgin, and he resolves to work upon it. He tells them, That though their Opinion be not *heretical*, nor contains *mortal Sin* in the holding of it; yet it gives just Occasion of Offence to the Blessed Virgin, so that they may well expect she should be less favourable and propitious to them, which, says he, they ought extremely to dread. Now that so it is, is plain by this Instance: Suppose a Controversy depended before a Judge concerning the Nobility of a Person, which though the Judge did not absolutely define, yet if he declared that it was very probable that he was a noble Person, and he should take it more kindly, if he were accounted and treated as such; would it not be sufficient Cause of Distast, if he to whom the Judge had been so favourable, could not obtain that Honour which is so encouraged? This is the Blessed Virgins Case exactly; every one has Liberty given him by the Church to think thus honourably of her; and the Church has encouraged the paying of it, by spiritual Indulgences; and has not the Blessed Virgin reason then to be somewhat displeased and angry with those that still deny it?

(q) Raynaudus
Diptyc. Mar.
p. 144.

5. I shall add but one Argument more, which another Jesuit (q) has advanced upon the Principles owned by the *Maculists*; themselves; and let them look to it how they will answer it, for it need trouble none else besides, *viz.* She must be free from original Sin, otherwise she was guilty of actual Sin; which he thus proves. It is, *de Fide*, an Article of Faith, that the Blessed Virgin had no actual Sin, no not the lightest and most ve-

(r) Aquinas in
Opusc. 60. Art.
38. Part. 4.
27. art. 4.

nial. (r) The Adversaries also grant that she had the use of her Reason the first Moment of her Being, and that whosoever is endued with it, is obliged in the first dawning of Reason to subject himself to God by an Act of Love towards him above all, or else he contracts a grievous Guilt: Wherefore unless the Blessed Virgin in the first Moment of the use of her Reason (that is, of her Being) had offered herself to God by a perfect Act of Love, she had incurred actual Sin. If she did exert such a perfect Act of Love to God, it is plain by that Act sanctifying Grace was conveyed. Therefore she was freed from original Sin. I leave them to squabble it out, for I am afraid it will not be answered in haste. But

But if the *Maculists* seem to have lost any Ground, by their own unwary Concessions; in the next thing I am sure they will recover a great deal more, and put their Opponents so hard to it, that they must quit one of their strongest Holds, and it's well if they can any way save their Honour. I mean in the

Point of *Antiquity*, and the *Judgment of the Fathers*. I know the *Immaculists* are not wanting to bring in their Lists, and make a show of Fathers, as *Salazar* has done in his Book of the *Immaculate Conception*: Yet every one that will take the Pains to examine them, may see with

half an Eye, that most of those they produce speak nothing to the Purpose, and those that seem to do so, are Testimonies out of false and spurious Writings. This the Jesuit *Salveron* (1) being aware of, has taken another course, which is indeed more ingenuous, but I doubt they will earn him no thanks for it; seeing he has discoursed in this tender Point, more like an *Enthusiast* (not to say a *Protestant*) than a good *Catholic*. "For,

"among other things, he asserts, that the Argument from Authority is weak and infirm: That the strength and efficacy of the Reasons he has urged is to be preferred before it: That God does not reveal all Truths to all, but every Age

"glories in its proper Verities, which the former Age was unacquainted with (which he would never have mentioned, if he had not known this to be a Novelty) "that the Doctors the younger they are, they are so much the more quick-

"lighted. This is pretty coarse Usage, methinks, of old Friends, especially, knowing how much they sawn on them and flatter them upon other Occasions; and Fathers are the only things they are fond of, and they talk of nothing else: but in this case, you see, where they cannot persuade them to speak on their side, they take them and are fullen; and any Youngster or upstart Doctor shall be preferred before them.

But leaving this, and all other little Arguments urged by the *Immaculists*, such as those of our *Ante Contemplar*, (1) "That Jesus had not perfectly appeased Gods Wrath against Men, "had he not preserved us from Sin and Gods Anger incurred by it. And again, "That Innocency is much more honourable and valuable than Sanctification; and there-

fore

* Pelbartus was hard put to it, when in answer to that place of S. Austin (ad Petrum, Firmissime tene omnem hominem qui per concubitum concipitur, cum peccato originali nasci) he says de is, qui per concubitum. Maria autem non fuit qui sed que. Aurei Rosar. Tom 5. pag. 101.

(1) In Epist. ad Rom. 2. 3. dicitur.

(1) Contemplar. of H. Mary p. 31.

The Virgin Mary Misrepresented

"for it becomes a most perfect Madam, much rather to pre-
 "serve the Innocency of some one, than only to purchase the
 "Sanctification of all. Passing over these, I say, and such like,
 I now come to that wherein the Immaculate glory most, viz.
 The Proof from Miracles and Revelations; which indeed gives
 great Spirit to them, and wherein their Adversaries cannot
 compare with them, no not so much as in pretence.

(a) Bern. de
 last. serm. 9.
 p. 114.
 (b) L. 2. 4. con-
 tra Cajetann.

This made one of them say, (a) If we are devoted in this
 Particular, now has devoted us her God, seeing such Wonders are
 done under the Name of the Blessed Virgin Conception, which could
 be performed only by the Power of God. And another says (x)
 That by interposing (in their Prayers) the immaculate Concep-
 or, having the Sick and other admirable Gifts were obtained in his
 time. To give a few of their Instances. That of Alexander

(y) Raynaudus
 lib. 1. c. 130.
 p. 110.

is recorded by many, (y) who upon the Eighth of De-
 cember, having taught publicly that the Blessed Virgin Con-
 ception was untrue, he was presently seized with a grievous
 Disease, which had a yearly Return upon that Day; who
 finding the true Cause of his Distemper, he made a Vow that
 he would change his Opinion for the future, and write a Book
 to prove it; upon the making of which Vow, a sudden Cure
 followed. This Cure (a) says, is told by himself in his
 Book of her Conception, remaining in the Cathedral of Flo-
 rence.

(z) De arcan.
 deip. l. 1. hom.
 19.

(a) Bern. de
 last. serm. 6. de
 conc. Virg.
 p. 80.

A Priest of Rome (a) having prepared himself for a pub-
 lick Disputation to prove that she was conceived in sin, when
 he began his Discourse, the Blessed Virgin changed the Word in his
 Mouth, so that he spoke thus to his Auditors; I profess to you
 that this Conception, that the Blessed Virgin was conceived without
 Original Sin; and that he was told of his Mistake, and said he
 would retract; yet he still adhered to his Party, and a
 short time after, he was seized with a violent Fever, and a
 short time after, he fell down dead in the Pulpit by the just
 Judgment of God. A Schoolmaster at Mantua (x) in Spain,
 having severely chastised a Youth under his Care, was killed
 by a Kingdom of that Youth. As the Youth was preparing for
 the Funeral, and all over the City, suddenly the Youth
 stood up, and spoke to the assembled Company, saying that
 by the Favour of God he was brought to Life, that he might
 make

(b) Spondani
 Continuat. ad
 an. 1350.

(c) Raynaudus
 lib. 1. c. 130.
 p. 110.
 remaining in v.
 ta 3. Ignat.

make a publick Retraction of a false Opinion he in his Lifetime had embraced, concerning the Blessed Virgin's being conceived in Original Sin; he did what God commanded him, and after this laid himself down again on the Bier and dyed. This Narration was drawn in the Cloyster of the Collegiate Church at *Montesa*, which when some would have had it obliterated, the Inquisition of *Barcelona* discussing the Matter, determined it should remain.

At *Rome* (d) in the Ides of *November* 1652. a Virgin being in great Torment by the Stone, a Confessor of hers gave her a piece of Paper to be applied to the grieved Part, with this Inscription, *Conceptio Immaculata S. Dei Genetricis Maria*, The Nun, instead of applying it, swallowed the Paper, and immediately voided Two Stones, upon which one added,

(d) Raynaudus
ibid.

*Conceptionem Labis expertem negas?
Lapides loquuntur, lapidis hoc verbum, sat est.*

That is,

*Dost thou deny that her Conception's pure?
When Stones proclaim it, thou'lt believe it sure.*

In *Italy*, a Nun of the Order of *S. Francis* (e) contending with another Nun who opposed the Immaculate Conception, said to her, Let a great Fire be kindled, and let us both enter into it, and she that is burnt will be proved to hold a false Opinion: They both agreed, and went into the Fire; the Franciscan Nun escaping, the other was presently consumed.

(e) Bernardin.
de buff. ibid.
serm. 6. p. 82.

The like Miracle he tells (f) of a Laick and another Person; the Laick believed the Immaculate Conception, and entered into the Fire; and challenged the other that disputed against it to do the like, but he durst not try, and the other remained untouched.

(f) Ibid. p. 94.

The same *Bernardine* (g) assures us, that many of the Friars that were subject to his own Court at *Milan*, importuned him earnestly, that in defence of the Blessed Virgin's Innocency, he would suffer them to make that Trial with their Adversaries by entering into the Fire; he did not think there was any canonical Prohibition of such Experiments, because (as his

(g) Ibid p. 11.

The Virgin Mary Misrepresented

words are) They thus are acted by the Spirit of God are not under the Law, Gal. 3. Yet he would not give his Consent; partly because the Blessed Virgin could otherwise defend her Purity; and partly believing that the Impugners would not accept the Proposal; or if they should, that they would have been suddenly burnt. (concluding so, I suppose, by what had happened before in the like case.)

(b) Id. lib. p. 82. Another Miracle he mentions, (b) a very remarkable one, and how he came to be acquainted with it, of one Friar Thomas de Babemia, that had one of his Legs dried up, and utterly infecbled (*omni vigore deficiente*) so that he despaired of a Cure, and was advised by the Physicians to have it cut off: But in this Distress he betook himself to the Blessed Virgin and pray'd, That she would restore Soundness to him for the Praise of her immaculate Conception: In honour of which he celebrated a Mass, standing in great Torment upon one Foot: When the Mass was ended he was perfectly cured and freed from his old Infirmary; so that he who before could not go, came without Help to Rome on foot, and this Morning, says Bernardine, told me this Miracle.

(i) Raynaudus *Revelations* they have also many to boast of, (i) those that are most cry'd up, and the most express, are those of S. Briget (k) Catharinus (*lib. 1. c. 9. & lib. 9. c. 49.*) and their Authors (k) take a great deal of Pains to prove, that the Revelations of S. Catharine on the other side, are feigned on purpose to oppose hers. (l) Stellaris lib. 4. part. 1. art. 3. And Pelbartus (l) says the same was revealed to S. Elizabeth.

Visions also they relate, such whose Signification is not doubtful, but which clearly and punctually express it and determine for it. Thus we are told, (m) "That a Master of Divinity in Paris, being to preach on the Day of the Blessed Virgin's Conception, had prepared to discourse against it: The Night before as he was in his Study, there appeared a Company of Doctors and Angels, and a Seat was made ready, upon which he sat down a noble Queen, who called for this Master, and said thus to him: What Harm, I pray, have I ever done to thee, That this Morning thou shouldest design to preach against mine

"missa Honour: and saying this, he commanded him to be
 " scourged: Whereupon he fell upon his knees and begged
 " her Pardon. Then the Blessed Virgin said to the Angel Ga-
 " briel; Go and teach this Man a Sermon for this Morning be-
 " fore the University: Then Gabriel said to him, Open thy
 " Mouth and I will fill it; whereupon he perceived an admir-
 " ble Sermon in his Heart, in which it was demonstrated that
 " the Queen of Heaven was conceived without original Sin,
 " and he preached it the Morning following to the People of
 " Paris. The same Author (s) tells us, that a Bishop of Paris, (s) Ibid. p. 79.
 " as he was reading S. Thomas his Summs, wondered that he de-
 " termined against the Virgins immaculate Conception: To whom
 " S. Thomas appeared and said, "Know Sir, that when I laid
 " down that Opinion, I only had respect to the divine De-
 " cree, whereby the Blessed Virgin ought to have contracted
 " original Sin, unless she should be preserved from it by her
 " Son; but the Son of God did preserve his Mother from it,
 " and so he disappeared. S. Bernard also, who was another
 " stiff opposer of her Immaculateness, is reported (o) to have ap- (o) Novarini
 " peared to a certain Monk after his Death, having a Spot upon unto: Virgin.
 " his Breast, signifying that he was now of another Mind, and p. 66. n. 307.
 " did Penance, as it were, for what he had written before
 " against it.

The Reader, I hope, has had some Pleasure (and that was
 all that I intended him) in viewing the foregoing odd and
 phantastick Arguments used by the Immaculists in this Debate.
 But from this latter Proof by Miracles and Revelations, every
 Protestant may reap much Benefit and Advantage, considering
 what Service they have done our Cause hereby, before they
 are aware. For,

1. We think our selves excused from all Obligations to be-
 lieve, upon the Account of Miracles and Revelations they urge
 us withal; and bring as a Demonstration for any Article of
 their Faith, that is not one of ours. One Frederic Fournier, a
 Bishop of their Church, has wrote a whole Book about this Ar-
 gument, called *Palma Triumphalis Antimillonum Catholicæ Ecclē-
 siæ, & imprimis gloriosissimæ Virginis Mariæ*, Ingolth. 1622, and
 in the 39th. Chapter of the first Book, he insults over the Cal-
 vinists and Lutherans for want of Miracles. But alas! he and a
 Hundred others that have made Collections of this nature might
 have

have spared their Pains, for they themselves have taught us how to deal with this Argument: For do any of the *Immaculists* value a Farthing all the Stories that their Adversaries have told them of this kind? Do not they account them all as Cheats, and tell the World so? And if the *Dominicans* do not make the same Reckoning of all that these pretend, why are they not converted to their Opinion? Here are Two Parties that divide their whole Church, and both of them urge each other as they do us with Miracles, and each hold the Opinion they did before notwithstanding this, and pray why may not we do so too? I am sure I have produced as substantial Miracles for the kind, as any they object to us. For what can be greater than to continue in the Fire unhurt, when it consumes another to Ashes? (which was the Miracle of the Three Children) or for a dead Man to start up and proclaim the Blessed Virgin to be free from original Sin, and when he has told his *Ernard* immediately to die again? What Wonders of the Lady of *Loreta*, or the *Diva Halensis* or *Aspricollis*, which are so often rung in our Ears, can outvie these? How many of

(p) *Catholicks* no their Authors have told us, and Father *Goddin* (p) among
Idolaters p 424. the rest, the Miracles of *John Damascen's* Hand cut off by the
 Command of the Emperor, and restored by praying before:
 an Image of the Virgin? Recorded in his Life by *John* a Pa-
 triarch of *Jerusalem*. I will not question whether it was his
 Hand or his Finger (as the Author of his Conversation relates

(q) *Apud Cent.* (q) which might easily in that Age improve into a Hand.
Magdeb. Sec. 8. Nor will I insist upon another Story of the same kind, con-
 cerning the Hand of Pope *Leo I.* which is said also to have
 been restored by the Blessed Virgin, after it was cut off by
 himself, and is related in a Manuscript Life of *S. Leo*, says

(r) *De S. Leone* *Bollandus* (r); in the *Lombardica Historia*, in *Pet. de Natalibus*,
Apr. 11. *Dionys. Carthusianus*, *Naclerus* (s), the *Historia Pontifical* in Spa-
 nish by *Gonzalo de Illescai* (who says he would not have set it

(s) *Chronog.* down, but that he found it in grave Authors) was commonly
generat. 15. represented in Pictures, which is an Argument of currant Tra-
 dition: Yet after all *Baronius* (s) condemns it for a Fable, and

(t) *Annal. to 6.* Pope *Clement VIII.* commanded the Pictures of it to be rased
in Leone Papa out: The Reason, I suppose, of smothering this Miracle was,
ad An. 461. because of the Occasion of it, which seemed to reflect scanda-
 lously upon so holy a Pope, who, as *Naclerus* says, was vehe-
 mently

mently tempted (with lustful Inclination) by a Woman's kissing
his Hand, when she made her Oblation at the Mass on an Easter-
Day. Though it seems to be better attested than that of Da-
mascen's Hand, which has only one Witness produced for it;
and those libidinous Motions might have been excused, from
what has befallen other great Saints; for to overcome such
Temptations S. Benedict (u) rolled himself in Thorns and Nettles; (u) Greg. Dial.
and S. Bernard was fain to use the Remedy (x) of leaping into l. 2. c. 2.
cold Water. Not to invalidate this Miracle, I say, but to let (x) In vit. ejus
it pass, I shall only oppose the foregoing Story of the Leg of per Guliel-
Thomas de Bobemia (which also may be opposed against that o- mum, l. 1. c. 3.
ther fan'd Miracle of restoring the Leg to the Youth of Za-
ragosa) and yet not one Thomist does believe upon it that im-
maculate Conception to which the Cure is owing; though we
shall be as bad as Infidels, if that Hand and Leg do not make
us fall down and worship the Blessed Virgin; or if we do not
almost adore Virginitie, when we read of S. Euphemia (y), that (y) Speculum
she to avoid Marriage cut off her Nose and Lips, and had them exempl. dist. 9.
restored afterwards by the Blessed Virgin. Methinks therefore exempl. 20.
we should have a little better Quarter notwithstanding this Ar-
gument, especially when we see how kind they are to them-
selves, in not pressing it too hard where they are themselves
concerned. For Gr. de Valentia (xi) tells you, That Miracles of (z) Analys. fidei
themselves (i. e. without the Church) do not cause infallible Cer- l. 1. c. 6.
tainty of the truth of a Doctrine; and therefore he calls them af-
terwards a prudent Motive: And Bellarmine says (a), Before the (a) De Eccles.
Approbation of the Church, it is not evident or certain with a cer- l. 4. c. 14.
tainty of Faith, of any Miracle, that it is a true Miracle. And
another Jesuit (b) more fully, Neither Miracles nor Revelati- (b) Raynaudus
ons are a Motive sufficient of themselves, to oblige all the Faith Diptych. Mar.
ful to believe a thing with a Divine Catholick Faith (as he calls it) p. 139.
though a Relation may oblige him to whom it is made to believe with
a Divine private Faith: (And so a Miracle, I suppose, may
oblige his private Faith upon whom it is wrought) yet it is not
to be denyed, that both of them are very fit Motives, and may be
look'd upon to have a kind of Sprinkling of divine Authority upon
them (Divina auctoritate aliquatenus perfusum.) The plain
Meaning of which is, That God cannot deliver his Mind fully
to us, so as to engage us peremptorily to believe him, though
it may be prudent to do so, unless he deliver his Mind by the
Rope.

The Virgin Mary misrepresented

(c) Raynandus
in defens. sca-
pular. Marian.
p. 291.

Page. And that there may be no Mistake of his Sense, we have it all out in another Place (c): I say that the Argument fetch'd from Miracles does not clearly and unquestionably (incontestably) convince that Truth as is confirmed by the Testimony of God, speaking by a Miracle as it were by his own Mouth: Which is strange, that when the Miracle speaks such a thing and no thing else, and is acknowledged to be such a Miracle as God only can Work, that it should not confirm that thing to be true as if he spake it. A Man might swear that he is not urging us with this Argument of Miracles, but intends this as a Favour *some where else*, as the Words following do inform us: For, says he, if it were so, then it must be granted that the Proposition asserting the Blessed Virgin's Conception to have been Innocent, has the Certainty of Faith for it, which it's plain cannot be yet affirmed, because of the Silence of the Church (that is, with a Jesuit, of the Pope) in this matter. And he adds, Thus he does very plainly, who from hence gives a false Assent to it, and infers certitudinem divine fidei, but short of the Certainty of Divine Faith. These Words then of pious Assent and prudential Assent, and such like, are Tricks and only Words of Course; for one of the Church may believe in this Case either way, and has free Leave to do so, without being condemned: So that God may do what Miracles he pleases on one side, and yet a Man may safely be on the other side, till the Pope contradicts it: So that it is He plainly that can only oblige him to believe to Purpose. Which gives me occasion to reflect upon a Second good Use that the former Consideration of Miracles and Revelations will afford us, viz. A plain Discovery of the Restraints of their unerring Guide, infallible Judge, and Determiner of Controversies in some Cases. For those Miracles, &c. have but little to say to any but him, and he, when he pleases, has nothing to say notwithstanding them. If one should be so bold to question the Pope after S. Paul's manner: Dost thou believe Miracles and Revelations in this Affair of the Blessed Virgin? I doubt the Answer could not be returned so easily, I know thee interest. He is not so quickly understood: I assure you, nor his Mind so easily known. He has often put on several Faces, and by his various Appearances given Occasion to complain, *Quo sensu vultus mutatur Præse modo?* Yet methinks we have some good hold of him, and shall not easily let it go.

Here

*Here slippery Proteus thou art caught at last,
Change all thy Shapes, this Knot will hold thee fast.*

For either the Pope believes those Miracles, Visions and Revelations for the Proof of the Immaculate Conception (to instance only in those) or he does not. If he does not believe them, surely we are fairly excused from being concerned about them, since he has greater Opportunities than we can have, to find out their Cheat if they be forged; and if they were true, his Faith should be the forwardest: But if he does believe them, then the Matter is worse, considering the Place he sits in; for he pretends to be the unerring Guide (as I said) of Faith, the Judge and Determiner of Controversies. It is boasted as a Privilege of his Church, that its Differences can never be endless (though those of other Churches may) for here is one appointed to decide them, and his Decision liable to no Mistake. Very good: And why is not this Controversy then determined? It has been a Controversy in his Church of Four hundred Years standing, and yet every Judge in Succession that has sat in this Chair has been dumb, and his Infallibility vain by, and no Body has been the better for it. It cannot be pleaded on his behalf, That the thing is not weighty enough to be determined, and to become an Article of Catholick Faith; for whatsoever we may think of it, yet he dares not own that he thinks so, when it is about a glorious Privilege of the Blessed Virgin; and when he is now supposed to believe the Revelations and Miracles to be Divine that do attest it; for God surely does not use to interpose in that manner about Trifles. He cannot be excused neither for hiding this precious Talent of his, and not employing it for want of a sufficient Call thereto: For besides that loud one of Miracles, &c. which he is quick enough of hearing when he has a mind to canonize a Saint, or institute a Festival; he has been loudly summoned to exercise his judging Faculty, by the Crys and Beseechings of all sorts both high and low, to pity the divided Church and heal its Breaches, to becalm the boisterous Tempest, that has threatened to sink the Ship of the Church, by one powerful Word of his; but all in vain: He lies as one in a dead Sleep, and nothing can awaken him. What Applications have been made to him the following Story shows.

SECT.

S E C T. IV.

The History of the Embassy from Two Kings of Spain to Rome, to obtain a Decision of the Controversy about the Immaculate Conception.

(a) Legatio
Philippi 3. &
Ph. 4. ad Paul. 5.
& Greg. 15.
Lovan. 1624.
per Luc. Wad-
dingum.

UPON occasion of what I said last, how the Pope has been loudly importun'd, to put an End to Controversies, I cannot well pass over that famous History of the Embassy from Philip III. and IV. Kings of Spain, to Pope Paul V. and Pope Gregory XV. for deciding this Controversy about the Conception of the Virgin, which is given us by *Luc. Wadding*, a Franciscan (a), out of whom I shall give the sum of it.

P. 3.

At the beginning almost of his Story he acknowledges that though heretofore the *Maculists* might freely and without Offence have declared their Opinion; yet now adays the contrary Opinion has so possessed Mens Minds, that neither the Rabble nor the sober People, the noted Doctors or grave Bishops can endure to hear it. This Devotion to the Virgin, he says, prevailed wonderfully in Spain about Eight Years before, and was chiefly excited by one *Francis de San Jose*, a Franciscan, who was fore-admonished by the Blessed Virgin of *Guadalupe* (a Place in Spain, where she has a famous Image) of the Increase of the Veneration and Worship of her Immaculate Conception within a few Years, though not without Contradiction and Tumult; and for a Sign of the Truth of this, she bestowed upon him a Ring. Upon this he became a zealous Promoter of this Mystery, and the People, especially of *Barica*, applauded it, setting up Trophies of the Virgin's Victory over original Sin, causing this Inscription to be fixed on the Corners of Streets, High-ways, and on the Fronts of Churches, *Mary was conceived without original Sin.*

P. 4.

P. 6.

But the *Maculists* were not idle in promoting their own, and opposing and exposing the received and common Doctrine; calling it heterodox and abominable; reviling those that dissented from them, and following them with unsufferable Injuries; who being thus provoked prepare Revenge and War;

to that with this Collection all was one Flame, which
occasioned Pope Paul V. to send forth his Apostolick Letters,
dated July 6. 1616. wherein he renewed the Constitutions of
Sixtus IV. which fished the condemning the Opinion of the
"immaculate Conception for Heresy, as also the Orders of
"Trent and Paul V. had done, prohibiting any to preach
"about this Controversy before a promission should be
"or to write concerning it in the vulgar Tongue either
"way: Although permitting learned Men in publick Dis-
"putations of the Universities, and of general or provincial
"Chapters, where they were present that could understand
"the Matter, and no occasion of Scandal likely to be given,
"to discuss that Question; and by Arguments to assert or op-
"pose either Part, so that neither were allowed to be Exco-
"municated, &c. or Threatning Penalties against the Transgressors,
"till the Controversy were decided by the Pope. After this
the Catholick King, moved by the Complaints of the People,
consults with the Pope's Legate and other learned Prelates, whe-
ther these Constitutions of the Pope did sufficiently extinguish
this Flame; who gave in their Judgment in the Negative.

The Catholick King resolves therefore to petition the Pope
for a more effectual Remedy; and sends *Placido de Tolosa*,
sometimes General of the *Benedictines* in Spain, with Two others,
to know about it. These obtained this Decree of the *Imperial*
confirmed by his Holiness Aug. 31. 1617. "That the
"Opinion of the *Maryists*, which occasioned so much Scandal,
"Strife and Dissention among Christian People, should, in no
"wise, be any longer asserted in publick Sermons, Lectures,
"Conclusions, or any other publick Acts, affirming that the
"Blessed Virgin was conceived in original Sin: Notwithstand-
"ing it was strictly and severely cautioned also, That their
"Opinion should not be impugned by others, no, nor so much
"as named or mentioned in the aforesaid publick Acts; be-
"cause his Holiness did not intend hereby to reprobate that
"Opinion, or to do it any Prejudice, but left it in the same
"State and Terms that he found it.

This was received with great Joy in Spain by the People, who
favoured the immaculate Conception; they feasted and enter-
tained themselves with Plays and Shows, judging that their
Business was sufficiently done. But others that were wiser fore-
told

P. 22.

told the contrary, and that it would give Occasion to greater Scandals: And so repeated; for the *Monsieur* raised new Tumults, and the Defenders were increased, and both Parties broke out into cruel and railing Invectives against each other. The King therefore, by the Advice of his Council, determined to send a new Embassy to the Pope; to move him that he would command the *Monsieur* wholly to be silent, till he had decided the Controversy. While he was preparing and consulting about the Person that should carry this Embassy, the King receives a Letter from the Pope; wherein he desires him to forbear urging him farther for a Decision of the Controversy, subscribing with his own hand, That he had done what was expedient in the last Decree, and all that he could do (*secundum quod potest*) in this matter.

P. 30.

The King thereupon thinking to desist, he is so alarm'd a-fresh with the News of Tumults from divers Cities and Kingdoms, that he resolv'd upon a new Embassy, and chus'd for it *Domine de Tiro*, sometimes General of the Franciscans, whom he chose to be Bishop of Sufa, who came with the King's Letters to Rome, dated 24 Sep. 1623. Together with which he deliver'd several other Packets of the same Import with the King, soliciting the Decision, viz. A Packet from the Kingdom of Portugal; another of Spain; Letters of the Archbishop of Toledo and his Suffragan Bishops; Letters of the Archbishop of Compostella and his Suffragans: Another Bundle of Letters from all the Universities of Spain; another from the Viceroy's Counsellors to the King and Prince, and other learned Doctors of the Order of the Predicants; with other Three Bundles of Letters from the Prefects and Provincials of all the Orders except one. To all which the Pope, after he had commended the Piety of the King, and the Devotion of the Kingdom to the Blessed Virgin, answered, *That he could do no more than he had done in this Controversy, and that the Matter required more mature Consideration than he could afford it.*

P. 31.

On the same Day he visited and delivered the King's Letters to several Cardinals and Ambassadors of Princes, declaring the King's Desire, and begging their Assistance in this Matter, that concerned the Honour of the Blessed Virgin: And gave an Account of all to his Master in a Letter dated Decemb. 23. 1623. Wherein he informs him what he had done, and the

the Difficulties of the Affair; telling him, among other things, that the Pope's Answer was, That *Quod Deus vult, non potest*, not his *Conscience* as yet, but his *Conscience* to him, *Conscience* that which was being *Conscience* in his late Decree, and then was *Conscience* on his *Conscience* of *Conscience*. The Embassador could do no more that Month, because of the approaching Feast of the Nativity of our Lord. After the Festival was over the Embassador offers to the Pope an Oration, containing an humble Petition and a sad Complaint against the Actions and Interpretations of the *Mass*, who wrested the last Decree, and made it to favour themselves. He complained also, That since the Decree they taught their Opinion more eagerly, that no body offered to repress their Excesses, that in Desks and Pulpits they detracted from the Credit of their Adversaries, calling them Ignorant, Idiots, Simple, Fools, &c. He represented the Scandals also that must needs arise from the different Observations of her Feast, whilst instead of celebrating her *Conception without Sin*, some celebrated her *Sanctification from Sin*. To all this, and more, which the Embassador urged, the Pope, after he had commended the pious Affection of the King, told him, by way of Answer, That Popes could not always satisfy the Desires of Kings and Princes, especially in those things which are determined not by an humane, but by a divine Sentence, such as require not Man's Judgment, but the Inspiration of the Holy Ghost, and an inward Impulse; and the Spirit breathes when and where it listeth: (By which Answer we may perceive, what Opinion the Pope would have the People have of his Determinations.) The Embassador also offered an Apology for his Master, whom some had reflected upon as too busy about Ecclesiastical Affairs, as if he would constrain the Pope against his Mind: He offered also a Second Oration to the Pope, in which he complained of the Scandals in Spain, and represented the Advantages of a Definition, and concluded with this Speech to the Pope. Consider the Loss of many Souls, the Discord of the Church, the Dissensions of Cities, and the great Damages that hang over Kingdoms, all which you only are able to abate and prevent. The Pope still persisted in his Denial, that he could not then define the Controversy. In the interim the King gave his Embassador notice of the Continuation of the Scandals, and sent him

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him Three Sermons, preached at *London* and elsewhere, in which the Adversaries urged their Opinions, after the Decree. He complained also of the *Thesis* published at *Down*, and of a Book of *F. Spina*, in which he disputes against the immaculate Conception. The Pope answered, That these Abuses should be punished.

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After this the Ambassador gave in a Third Paper, wherein he set forth the weightiness of the Matter; and after he had given large Entomiums of the Virgin out of divers Authors, he complained that her Sanctity was called in Question, and the Controversy managed irreligiously and irreverently; and one declared, that she was conceived just as other Women, and that *Mary's* Conception was not more pure than that of *Mahomet*. He added, it was a vain thing to dissemble the Difference, and not to take away the Cause of it, which otherwise would end in Contempt of *Mary*, the Grief and Horror of the People, and a Decay of Devotion towards the Mother of God.

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He represented what Advantage the Hereticks made of these Contentions, to deride the Unity of the Church so much boasted of. He said it was horrible, That while the Priests

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offered the Body of Christ in honour of the immaculate Conception, there should be found those among themselves, that should deride and insult, saying, That it was to be rejected, and that all was Fignents and Chimera's, &c. At the Conclusion of

P. 113.

his Oration, among other things, he urged the Pope withal to make a Decision, he mentioned this, That hereby the Truth of those many Miracles wrought by God and the Saints in testimony of the immaculate Conception, would be more apparent, and the Certainty of many Revelations confirmed.

P. 114.

(Which was well urged, since any one would think they themselves did not give Credit to what they would have as beliefs, when the Pope knows not what to say to the Matter after all.)

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The Pope replied, That he stood well affected to the immaculate Conception, but intimated that his Definition would not remove the Disturbances, since the *Macabists* insisted, That theirs was the *ancient Doctrine* of all the Fathers, and in particular produced the Testimonies for it of *S. Austin*, *Lambert* and *Bernard*. The Ambassador understanding that the Adversaries had collected the Sentences of the Fathers, and offered

but then in the First Paper is a Fourth Paper, wherein he showed, that the Authority of the holy Fathers, indeed was great, especially in establishing weak Opinions; but to contradict it was dangerous: That the Doctors were fully cited by the Adversaries, and Three only truly. That every Doctor might erre; which S. Austin confesses of himself, and if S. Thomas had lived now, he would have been of another Mind; and he concluded, *That there was none after the Apostles who were not Popes that might not erre*: And then turning to the Pope, *In thee alone, and the Bishops in thy Chair, no Error has Place, in thee Truth is established, and in thy See has set up her venerable and perpetual Throne; from that Throne no Law can ever arise*. After he had thus flattered the Pope, he obtained of him a Book of P. de Vincenza a Dominican, in which the Sayings of the Fathers were collected for the *Maculists* Opinion, which were taken out of Two Books of Vinc. Bandellon, which fiercely opposed the immaculate Conception. And the Orator endeavoured in a Fifth Paper to show, that these Books contained such things as were condemned by the Bull of Sixtus IV. Particularly he gave in the Heads of Bandellon his Books, which contained the severest Charges against the Opinion of the *Immaculists*; as that it was a mortal Error, full of Falshy, Impious and Pernicious; that it was injurious to the Blood of Christ, making her neither to be reconciled nor justified by it; that an Opinion founded in the holy Scriptures, was to be preferred before the Determinations of Pope and Council; That the *Immaculists* did contradict Scripture, and perniciously depraved them, and defended the Heresy of Pelagius and Julianus, in their Expositions: He affirms, That the Persons to whom Revelations are said to be made, concerning the Virgin's immaculate Conception, were suspected Persons, addicted to carnal Vices, and discovering that they had nothing of Spirituality in them: That the Miracles brought to confirm it, were wrought by the Devil, who, by God's Permission, healed some Infirmities upon invoking the immaculate Conception; that so he that was Filthy might be Filthy still. After many such Charges (which may be seen in the History) he produced the Testimonies of Two hundred and sixty famous Doctors who were against it: This Work of Books, which was in many Hands that made ill use of it, the Ambassador urged, that it might

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might by an Edict be put among the Catalogue of prohibited Books. But the Pope made answer, That the Constitution of Sixtus IV. (which begins *Grave nimis, &c.*) was sufficient.

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After this the Ambassador put in a Sixth Paper, to prove, that the Difference of the Adversaries in celebrating the Feast of the Conception, was not to be tolerated, and that it was fit they should be commanded to celebrate it unanimously with the universal Church. The Pope returned that he had often dealt about it, and desired that this Mystery might be equally celebrated by all; but it was always answered by the *Monks*, That they did the same with others under the Name of *the Smilowier* (not Conception) which comprehended all.

P. 172.

Whereupon in a Seventh Speech, the Orator endeavoured to show, That the Catholick Church in the Feast of the Blessed Virgin's Conception, did now, and always, intend nothing else thereby, than to celebrate her Preservation from original Sin, so that in no Infant she was actually subject to it. The Pope said he did not doubt of this, that the Church intended by their Worship of the Conception to profess that *Mary* was preserved from original Sin; but it was better in this turbulent and dangerous time of the Empire, to study and endeavour Peace at Home, than by innovating to begit intestine broils.

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Notwithstanding this Answer, the Ambassador offered an Eighth Paper, to show how great the Inequality was between the Opinions; and that an Opinion which at one time was probable, at another time might become altogether improbable; That Truths do not appear all at one time, but some are reserved for every Age: That many things accounted wisdom by the Ancients, are now look'd upon as errors and impostures; such as the Validity of the Baptism of Heretics; the Sacrament divine Effects before the Day of Judgment; That Angels are Incorporated; and that there are immortally created by God; and such like. Which he applied to the Matter of the Conception, which, though it was not so clear in the Ages before, yet after the Appearance of *Siron* (about the Year 1500.) who opened the Controversy with all Archbishops, the *Monks*, *Doctors* and *Doctors*, and the Controversy ever after got Ground of it: After this he endeavoured to prove his own Opinion about the immaculate Conception, by various Reasons, too large to be repeated. The Pope made

Answer,

Answer, That he acknowledged the great Probability of the *Immaculate Opinion*, and that its State and Terms were better; but the Adversaries still maintained, That it still kept its Place, and had not lost all Probability, nor that the *plain Opinion* was so undoubted and irrefragable, that for its Sake the Contrary should be exploded: Nay they further added, That if it should come to a Definition (which some say is impossible) that the Sentence must needs go on their Side, because of the Authority of the *Synode*, the *Dollors*, and *S. Thomas*; nor that it could, at least ought not, be carried for the *Present* use.

The Ambassador not being yet satisfied, he adds a Ninth Treatise, to prove that the Controversy concerning the *Virgin Mary's Conception* might be ended by a definitive Sentence of the Church; and that no other Sentence, but for her immaculate Conception, could be propounded by the Church with certainty of Faith; and gave many Reasons to shew the Expediency of doing it as soon as might be. The Pope reply'd, That there was no need of Arguments to prove that the Controversy was capable of Decision; he knew well how much he was able to do in it; neither did he doubt of his Power, but of the Conveniency and Necessity of defining it; That this was by no means a fit Season for the Examination and exact Determination of this Matter.

Thus things stood whilst this Ambassador managed them. But, when by reason of this Delay of the Pope in defining (to which he could not be brought by all these repeated Urgings) the Differences in Spain increased daily; the King chose another illustrious Ambassador, the Duke of *Albuquerque*, and sent him to Rome. Where the first thing he met with was a Complaint, That the Master of the Sacred Palace had prohibited the making any more Medals of the Conception, and confiscated those which he found made. These Medals had been coined for the *Spaniards*, and on one side had the Image of the Body of Christ and of the Chalice, with this Inscription, *Adhuc sic et fuisse Sacramentum*: That is, *Let the most holy Sacrament be praised*. On the other side was an Hieroglyphick Image of the immaculate Conception.

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The Duke complained of to the Pope and his Duties humbly begged, that there might be Leave granted to coin and dispense them as formerly. He referred the Matter to Cardinal Camerlengo, who, after a few Days, told them, That he thought their Desire would be granted together with Indulgence, if these Words of

creditor (it is piously believed) were adjoined to the former In-
scription, to prevent the Mistake of the People, and the Fear
of the Adversaries, that it might not be thought that the
Banker was desired for the *Immortals*; and the contrary Opin-
ion exploded. In this the Embroider upon Bullion would
not consent to, but insisted, that in Favour of the Dutch
the Medal might be allowed without Exception: But nothing
was further done in it. It is insisted to your Excellency that the

The former Embassador having received Letters from the King for his Return, before he departed he presented two or three Treaties to the Pope. The one amongst the which was one, especially that of S. Brice, which was directed against the Advocates, and endeavoured to lessen the Authority of those of S. Charles of Sens: And then applied himself to the Pope, exhorting him to make an End of the Difference; arguing him with the Arguments of other Popes, which might upon some other Occasion be for instance, Pope Pius I. defined the Controversy on what Day Easter was to be kept, moved by a Revelation made to *Priscus Hermis*: Urban IV. instituted the Festival of *Corpus Christi* Day, upon an Instinct and Revelation made to a certain Woman: Who also decreed that the Hermits should be a Sign, and to be invocated, only because *Anselm* the Abbot reported (as S. Jerome says) that he saw his Soul fly up to Heaven, and his Sanctity was revealed to him. The Feast also of *Michael the Archangel* was instituted upon the Testimony of the Bishop of *Spartan*, and certain rude Neighbours, concerning an Apparition of his own *Marcella Gregory*; and then concludes particularly; O *Almighty Father*, speaking to the Pope, say the *Catholics*, and renew the Conversion of *Christian People*: Be at length overcome by the Catholick King's Prayer:

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Prayers for the pacifying of his Kingdoms: Remember how much better it is, That the Orthodox should contest with the insulting Hereticks when they are united, than oppose and rend one another: Take away this troublesome Doubt by one Word, and compose this dangerous Controversy by thy last Sentence. But he might as well have said all this to the Winds, and had as good an Answer.

Another Paper he put in, to show that the Pope was bound by his Office, to provide a timely Remedy for these great and growing Scandals, arising from the Liberty of opining in this Controversy of the Blessed Virgin's Conception, and the tolerating the *Maculists*'s Opinion. In which he shewed, out of approved Authors and authentick proceedings of Courts, how these Scandals had been notorious and continued, notwithstanding all that had been yet done to hinder them, in France, in Italy, in Germany, and especially in the Kingdom of Spain, in all Places of it; which Scandals he proved to continue still after his Decree, so that there was no Remedy remaining but that of a Peremptory Definition.

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The History further tells us, That in Spain the Scandals still increasing, and Cities and People being divided into Factions, some Academies, and rich Cities, and whole Kingdoms did bind themselves by Oaths and Vows, to defend the Opinion of the immaculate Conception; and we are told by others (b) of particular Universities that thus bound themselves, those of *Metz*, *Colen*, *Paris*, and that in all the Universities of Spain it was established by a special Decree, That none should be admitted to the Degree of Doctor, till first he had promised upon Oath never to oppose this Truth.

(b) Vid. August. Barbosa Remissiones in Conc. Trident. Sess. 5.

After all this Stir and doing nothing; the former Ambassador took his Leave of the Pope; who told him that he was sorry that he could not satisfy the Kings pious Wishes in this Matter: But, he said, that which was desired, was not of this sort of things, which is within the Limits of humane Diligence, or which by reason of Necessity, or worldly Instances, or the Power of Kings may presently be granted, until the Spirit from on high shall infuse, what in such a weighty Controversy ought to be gravely and maturely deliberated. Now shame on this vile Hypocrisy; who when every one may see this Matter wholly conducted by Interest, and cowardly fear of disobliging a powerful Party,

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dares to talk of the Spirit from on high, and imitate the fullsome Language of a *carping Enthusiast*.

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When this Embassador was gone, *Albuquerque*, upon whom the whole Care of this Affair was devolved, insists upon it afresh, and receives the same delatory Answers from Pope *Paul V.* who, upon the fourth Calends of *February 1621.* departed this Life, and was succeeded by *Gregory XV.* to whom this Duke applies himself in the Name of his Master; who commending, as his Predecessor had done, the Piety of the King, told him, he would comply with him, when time and circumstances of Things, after a foregoing grave Examination of the Matter, would give him leave.

But presently after *Philip III.* of Spain dies, and chose to do it in the Habit of a *Franciscan*, and left the care of this Embassy to his Son *Philip IV.* his Successor, who confirmed *Albuquerque* therein.

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About this time, not only the old Contests and Scandals which troubled Spain, but a new Occasion of an extraordinary Embassador to Rome, made the King to ply the former Business: He writes therefore to *Albuquerque*, to urge the Business, and give the Letter to the Pope which he sent. The *Queen* also, the *Infanta of Spain*, and *Margaret* the Daughter of *Maximilian* the Emperor, all wrote to the Pope. The Embassador had a Hearing, and a general Answer of good Hope was given him. That the Pope thought of nothing now, but to remove those Scandals that continued, &c. A while after a new Embassador (*Comus Mantis Regis*) arrives at Rome: He was sent thither to assist at the Canonization of Five new Saints (Four of which were Spaniards) *Isadore of Madrid*, *Agustin Loyola*, *Erasmus Xavierius*, *Teresa à Jesu*; and one Italian, *Philip Nereus*. This Cause was brought in to the Pope in great State and Magnificence, and begged in Favour to him, that the Pope would put his left Hand to this Business; who promised that something should be done in it before his Departure. And in order to it several Cardinals were appointed, to whom their Desires should be proposed. Two things they offered to them. First, That it was more desirable that the Controversy might be determined. Secondly, If by the strictness of Time that could not be done, then in the Interim, that whatsoever did seem to contradict the immaculate Conception, might be removed and banished.

banished from Discourses and Worship, in all Acts both publick and private, otherwise Matters would never be pacified in Spain.

The Cardinals approved of what they desired, and represented it to the Pope; who, in a full Congregation of the Senate of the Inquisition, approved the Cardinals Thoughts about prohibiting in all Acts the maintaining of this Opinion, which gave the People Offence, and taking away the Word *Sanctification* out of the Office of the Church. And upon *May* 24. 1622. came forth a Decree, which repeating those of *Sixtus IV.* and *Paul V.* and confirming them, farther commanded, That for the future, till this Article should be determined by the Apostolick Chair, neither in private Discourses, or in Writings, any one should dare to assert that the Blessed Virgin was conceived in original Sin; nor handle any thing concerning this Opinion, excepting only those, who were specially privileged herein by the Pope. Also his Holiness commanded, That since the Holy Roman Church celebrates solemnly the Feast and Office of the Conception of the Virgin *Mary*, That all Persons Ecclesiastical and Secular, and those of every Order, in the holy Sacrifice of the Mass and other divine Offices both publick and private, should use no other Word but that of *Conception*, instead of *Sanctification*, &c.

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Now again the *Immaculists*, after this Decree, are trepann'd into new Rejoicing; the *Franciscans*, in their Convent on the Top of the *Capitol*, for Three Nights together had Fireworks and Signs of great Triumph, as if they had got the Victory.

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On the Fourth of *June* 1622. a Brief of the Popes was dated and sent to the King, signifying, after the Commendation of his Piety, how far he had proceeded in this Affair, out of a Desire to bring some Comfort to him and his Kingdom. But then he adds, in the former canting Strain, That the Reason why he did not determine any thing new at present, was the weightiness of the Affair, and the Example of the Popes his Predecessors: For we, who are placed by God over the Christian World, in the Chair of Christian Wisdom, ought to hearken to the Voice of the holy Spirit, and not examine the Matter by the Passes of humane Reasons: Wherefore, seeing the eternal Wisdom has not yet discovered to the Church the Recesses of so great a Mystery,

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the faithful People ought to rest satisfied in the Authority of God and the Roman Popes, &c.

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The King sent his Letters of Thanks to the Pope, dated July 14. 1622. and in like manner to the Cardinal Inquisitors; intreating them to use the same Endeavours in what remained, till his Holiness would vouchsafe to define the Controversy. And now all Spain sounded their Gladness and erected their Trophies, and nothing but Expressions of Joy were seen or heard for several Months together.

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But all this Joy was interrupted at *Barcenona, Caesar-Augusta*, and other Parts of the Kingdom, by reason of a Grant the Pope made and which was publicly affixed, according to the Clause of the foregoing Constitution (*excepting those to whom the Pope should give a special Indulgence*) wherein he gave this Privilege to the *Dominicans* notwithstanding the former Decree, That in any of their private Conferences among themselves, and amongst themselves, they might freely and lawfully handle the Matter of the Blessed Virgins Conception, without incurring the Penalties contained in the said Decrees. Which was dated 22 July 1622. This Grant, says the Author of the History, troubled many who would have had the pious Opinion secured and put beyond all Doubt; but he hopes, that those to whom the Pope gave this last Indulgence, will not abuse it, nor break out into open Scandals, when the Permission reaches no further, than to private Colloquies.

Thus we have seen the busy Management of a Four Years Embassy, ending just where it began; and made a pleasant Piece of formal Pageantry: Great Charity and Piety pretended by Two Kings, answered with Deceit and pious Frauds, apparently intended by Two Popes. We have seen pretended Infallibility sitting in a Chair of State, and saying nothing: A fierce Controversy brought before an unmerring Judge, who will let no body determine such Matters without or besides himself; and when all earnestly expect how he will end it, he tires them with Delays, or deceives them with doubtful Answers. In a Word, I verily believe that this Judge of Controversies, has set a foot Ten, for one he has ever decided: For though he calls this last his Office, yet he is as hardly brought to this Work, as a Bear is to the Stake; and when he is, he is either fearful of the Consequents, and dares not speak out,

out, or sullen and will not, or crafty and puts it off, and says he cannot do it yet, (as in the Case before us, which I suppose he will leave for the day of Judgment to decide) or if it happens that once in an Age he gives us a Cast of his Office, as he hath done in this Age, in the Case of *Jansenius*, the contending Parties might have done as wisely to have referred the Matter to a Lottery, or the Chance of a Die, as bound themselves to stand to this blind Award; for after his Decision they find such manifest Defects either of Skill or Honesty, That those who are condemned, see no reason to retract or alter their Opinion, and oftentimes are so bold as to declare and prove him to have been mistaken.

But though the Popes are resolved not to define the Opinion of the *Immaculists* to be *de fide*, yet it is a great Comfort to them, that the Church has shewed a greater Propension and Inclination to this than the contrary. The *Fathers* of the Council of *Basil* (c) spake all their Mind, when they determined plainly for it, *That she was free from all Sin original and actual, and declared that this Opinion ought to be approved, held and embraced of all Catholicks as pious and agreeable to the Churches Worship, to the Catholick Faith, right Reason and Holy Scripture, and that it shall be lawful for none to preach and teach the contrary.* What an unlucky Chance was it, that this Decree was not anticipated Three Sessions; for then their Work might have been effectually done? Whereas having in the Thirty fourth Session deposed the lawful Pope *Eugenius IV.* the Council when it held this Session which decreed the immaculate Conception was it self Schismatical, and so it became invalid, not having the Pope's Confirmation herein. It is a great Comfort to them, *That though* (as a Jesuit (d) says) *our Mother the Church of Rome is dumb* (he means the Pope especially, who is the Churches Mouth) *in this Question, yet with Zachary she sometimes takes the Writing-Tables into her Hands, and does even as good* (tantum non) *as subscribe to the Opinion of Divines that contend for it.* Even those dumb Popes have made very broad Signs of their Good-will towards it. Witness their Approbation of the Feast of the Conception, which if it had not been without Sin, we are told, (e) had not deserved to be celebrated, being not worthy of Veneration for it self, yea hated by *Job* and *Jeremy*, because of the original Stain annexed to it. *Bernardinus de Busto*

(c) Sess. 36.

(d) Jo. Bonifat. de vit. & m. rac. Mar. Virg. l. 1. c. 4.

(e) Raynaudus Dyptic. Mar. P. 135.

composed

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- composed an Office of the Conception, which the Pope approved, and gave Indulgences to those that celebrated that Office, as he himself tells us, (f) and cites several Passages out of it (g). Pope Sixtus IV. (as appears by his extravagant *Cum praeconcessa*) commanded and approved another Office of the immaculate Conception composed by *Léonard de Nogaret*, to be seen in the old *Roman Breviary*; and though Pius V. ordered this Office to be the same with that of the *Nativity*, yet even there in the eighth *Responsorio* (h) it is said, *Let all perceive thy Help, who celebrate thy holy Conception*. There was also a religious Order erected by S. *Beatrice* in Spain, under the Title of the *immaculate Conception*, and approved by *Innocent VIII.* And in the time of P. *Alexander VI.* many Fraternities (i) were instituted and Temples erected in honour of the immaculate Conception, especially in *Portugal* and *Catalonia*. Also a Rule of Nuns (k) under the same Title, approved by *Julius II.* in divers Chapters of which Rule the *immaculate Conception* is asserted; as *Cap. 2.* Where a Form of Profession is proposed, and said that it is made for the Love of God, and in Honour of the *immaculate Conception* of the blessed Virgin. And *Cap. 3.* a Garment (*gallum*) of a blue Colour is decreed to be used, to signify that the Soul of the Virgin, from her first Creation, was altogether Holy and Celestial. This Pope also granted great Indulgences (l), as *Leo X.* did the like after him, to Persons of both Sexes, that in Devotion carried the Image of the Conception on their Breast. Temples and Altars are erected to the Memory of the same; and Pope *Julius II.* Pope *Adrian VI.* Pope *Gregory XIII.* and other Popes have granted plenary Indulgences in favour of the *immaculate Conception*; and Pius V. (m) when he reformed the *Breviary*, and took away some Feasts, yet required that of the Conception to be kept by the whole Church, and moreover gave Liberty to the *Franciscans* to recite the proper and old Office of the Conception. So that although they have not got of their Father what they have so long desired, yet he has done something for them, and they are very jocund upon it, and full of Consolation; as the Language of one of them proclaims it, (n) who thus breaks out: "O blessed Virgin, I give immortal Thanks to thy Son, That the Days are come, in which none dare so much as mutter that thou wast conceived in original Sin. Oh! how many Friends
" of
- (f) Marial. ser. 3. p. 40.
(g) Ibid. p. 51.
(h) Raynaud. ibid. p. 126.
(i) Wadding. Legatio de Concept. p. 219.
(k) Raynaud. ibid. p. 254.
(l) Wadding. ibid. p. 220.
(m) Id. ibid. p. 222.
(n) Sherlog. Antelozulum in Cantic. Sec. 2. p. 114.

"of thine have cryed to Heaven with Groans unutterable, to
 "see that Day and could not see it; but thy poor Servant has
 "seen it, seen it indeed; and it has greatly gladdened him: But
 "who has so steely a Breast that will not be softened, (*none,*
 "*doubtless, unless it be the hard-hearted Pope, who cannot relent*)
 "when all the World conspires to assert the Innocency of the
 "Virgins Soul, for as to the Integrity of her Body none of the
 "Orthodox ever doubted it?

If after all this Stir about the *immaculate Conception*, any one
 be so curious as to ask, in what manner we are to conceive
 the blessed Virgin's Preservation from original Sin to have been
 effected? They have Answers ready.

The last named Jesuit (o) is of Opinion, "That when God (o) Idem in
 "made the Covenant with *Adam*, he made him the Head of Cantic. c. i. v. 8.
 "all Mankind, and wrapt up their Fates and Wills in his, on- P. 347.
 "ly with a particular Exception of *one Creature*, and that on-
 "ly in one Case, viz. If his Son should require such a Creature
 "for his Mother; for then it was not his Intention that the
 "Will of *that Creature*, in order to sinful Actions, or the loss
 "of Grace, should be included in the Will of *Adam*.

Others, who as *Bernardine* (p) says, speculate the Matter (p) Marial. ser.
 more devoutly, think that the Seed out of which the blessed 9. p. 105. See
 Virgin was to be conceived, was virtually preserved by God also Galatinus
 in the Loins of *Adam* from all Infection, and transmitted de arcan. lib. 7.
 through all Generations to her without any Stain, of which c. 3.
 immaculate Seed she was conceived most pure and immaculate;
 And he says, this is touched upon by the Psalmist (*Psal. 89.*)
 where God says (according to the vulgar Latin) *I have sworn*
to David my Servant, That I will prepare thy Seed for ever, and
build thy Seat from Generation to Generation.

S E C T. V.

Concerning the Feast of the Virgin Mary's Conception.

There is nothing remains to be considered under this Head of the *Blessed Virgin's Conception*, save only the Institution of the *Feast* on *Decemb. 8.* in Memory and Honour of it. *Belarmine* (q) confesses ingenuously, "That some of the *Feasts* of the *Blessed Virgin* are new and of a late Institution: For the *Feast* of her *Nativity* begun, says he, in the time of *S. Bernard*, but was not publickly received by the whole Church, till after the Decree of *Sixtus IV.* in *Extravagans cum prax-celsa*, that is *Anno 1476.* *Petrus de Natalibus* (r) when he wrote (which was in the same Age) says, That this *Feast* was not kept by a general Institution of the Church, but by the special Devotion of some Persons.

It is a ridiculous Story that is told us by *Galatinus* (s) out of I know not what *Martyrology* of *J. Damascen*, That the blessed Virgin is said to be *conceived* *Pure* before her Conception: Though *Cassius* (t) is not ashamed to mention it after him. *Baronius* (u) and *Bozsius* (x) would give it the Credit of some Antiquity by a Greek Oration of *Leo VI.* Emperor (about the Year 886.) upon the Solemnity of the Virgin's Conception, extant in Manuscript in the *Sforzian Library*. But *J. Baps. Thiers* (y) who has thoroughly examined this matter of Festivals, can find no mention of it among the *Greeks*, before the Constitution of the Emperor *Emen. Comnenus*, *Ann. 1166.* In some particular Churches of the *West*, it began to be observed a little earlier; and the forwardest we meet with in celebrating of it, were in *England*, though upon very slight grounds, and such as give it no Authority: For the Institution of it there depended upon very questionable Revelations; such as agree not well among themselves, and some of them so ridiculous, as to spoil their own Credit together with that which depends on them.

The Story which is most generally received, as that which gave Rise to this *Feast*, is told us by *Pet. de Natalibus* (z), concerning *S. Anselm* whilst he was Prior in *Normandy*, before he was

(q) De cultu
Sanctor. l. 3.
c. 16.

(r) Catalog.
Sanctor. lib. 1.
c. 41.

(s) Dearcan.
l. 7. c. 5.

(t) L. 1. de deip.
f. 7.

(u) Ad Martyr.
Rom. Dec. 8.

(x) De sign.
Bozess. l. 9. c. 8.

(y) De Fest die-
rum immi-
nutione c. 17.
18. p. 90, 96.

(z) Catal.
Sanctorum ubi
supra.

was Arch-Bishop of Canterbury. That he failing to the Parts
of Britain, as he was returning, a great Tempest put the
Ship in extreame Danger, so that despairing of safety, they
betook themselves to the Help of God and the blessed Virgin,
and on the suddain one clothed in the Habit of a Bishop
came towards the Ship, walking upon the Waters, and cal-
ling for *Anselm*, told him, that if he would escape the Dan-
ger, he must promise him before God, that he would year-
ly keep the Feast of the blessed Virgin's Conception, and per-
swade all he could to do the same, informing him that the
Day of her Conception was the Sixth of the Ides of Decem-
ber, and that the Office to be said on that Day should be the
same with the Office of the Nativity, only changing the Name
of *Nativity* into *Conception*. When *Anselm* enquired who he
was that brought this Message, he told him he was *Nicholas*
the Bishop, and that he was sent by the Mother of God to
reveal this to them, and to deliver them. *Anselm* promised
to do as he was commanded, and confirmed it with a Vow,
upon which the Tempest immediately ceasing and the
Wind blowing, they came safe to Shore. Thus the said Feast
was first begun to be kept in S. *Anselm's* Monastery, and af-
terwards in the Church of *Canterbury* when he was preferred

That *Asaph* was the first that instituted this Feast in *Eng-land*, is acknowledged by *Simon Meysen* (a), who, at a provincial Synod at *London* *Ann.* 1328, made a Canon to ob-serve it, treading in the Steps of his Predecessor *Venerable Asaph*, who, says he, superadded this Feast to those of blessed *Mary* that were more ancient.

(a) Vid. Thiers loc. citat. p. 323.

Mary that we have more ancient
 Jacobus de Voragine (b.) mentions Three other
 Revelations regarding this Feast to be observed.
 The First of which, is the very same for Sub-
 stance with the former, only it is dated some-
 what before it, and the Names are different: For
 he makes it to be in the time of William the
 Conqueror, about the Year 1070. and the Per-
 son to whom the Apparition was, when the
 Tempest threatened Shipwrack, to be one Hel-
 mens (others call him Elmas) the Abbot of Ram-
 sey, the rest agrees with what was set down before.

(4) Lombard. Hist. c. 183.
 1794. p. 41. Roman Mijal
 Romanus in eorum Traditione
 (and in Malabarum Perusa.
 Man. p. 27.) Nuncupat
 unum etiam officium probat
 hoc officium istum esse,
 Dum Romanus in eorum Secre-
 torum officium. Levita refugit
 unum etiam officium. See his Notes
 p. 15.

The

The Virgin Mary Misrepresented

The Second Revelation or Apparition is this. "In the Days of Charles (no body knows which) King of France, there was a Clerk, a Kinsman of his, a great lover of the blessed Virgin, and one who daily read her *Hours* devoutly, who, by the Advice of his Parents, consenting to marry with a fair and noble maid, and receiving the nuptial Benediction from a Priest, after Mass was ended, he remembered that he had not read that Day the *Ladder Hours*; wherefore making all go out of the Church, and sending his Spouse home, he read the *Lady's Hours* hard by the Altar; and when he repeated that Antiphona, *Thou art fair and comely, O Daughter of Jerusalem*, suddenly the blessed Virgin appeared between Two Angels, with Christ in her Arms, saying to him, If I be so fair and comely, wherefore is it that thou leavest me, and wast another Spouse? Am not I fairer than she is? Hast thou room any to marry? He made Answer, O my Lady, thy Brightness exceeds all the Beauty of the World, thou art elevated above the Choir of Angels, what wouldst thou have me to do? She answered, If thou wilt forgo thy carnal Spouse for my Love, thou shalt have me for thy Spouse in the celestial Kingdom; and if thou wilt solemnly celebrate the Feast of my Conception yearly, upon the Sixth of the *Mo.* of December, and preach the Celebration of it, thou shalt be crowned with me in the Kingdom of my Son; after which Words, the blessed Mother of Christ vanished. The Clerk returned to his home, became a Monk in another Country, and after a short time of Time, he was made the Patriarch of Jerusalem, and carefully celebrated the Feast of her Conception, and ordained it to be kept yearly.

The Third Revelation, is a scandalous Story of a Priest, a devout Worshipper of the Virgin, that used to sing her *Hours*, who, after he had been committing Adultery with another Man's Wife, entered into a Vessel to pass over the River Rhine, and as he sailed, sung the *Virgin's Hours*, and when he came to these Words, *Ave Maria, gratia plena*, being in the middle of the River, a company of Devils overturned the Vessel and drowned him, carrying his Soul to Torments. On the Third Day, the blessed Virgin with a company of Saints, came to the place where the Devils tormented him, and said to them, *Why do you so unjustly punish the Soul of my Servant?*

"*next?* They answered: *We will not have him, for he wastaken*
doing our Work. The Virgin replied: *If they ought to have*
him, what Work he was engaged in, that he is now; for when
you drowned him, he was saving my Mother, so that you are
guilty of Injustice to me. When she had said this, the Devils
fled away, and she restored his Soul to his Body, and taking
him by the Arm, commanded the Waters to stand as a Wall
on the right hand and left, and so brought him from the Bot-
tom safe to his Harbour. When falling down at her Feet, and
asking her what Return he should make for her kindnes,
she desired him for the future to have a care of committing
Adultery, and both to keep himself, and exhort others to
keep the Feast of her Conception upon the eighth of Decem-
ber. Upon the saying which, he saw her ascend into Hea-
ven, and he led ever after a Hermit's Life, telling what had
befel him, and doing as he was commanded.

We are also told, (c) out of the Acts of S. Origen (alias (c) Raymondus
Christians) who died in *Ætærie An. 1310.* how this Feast was first
 celebrated in Heaven, being made known to her by a Revela-
 tion: For she was rapt up in an Ecstasy into Heaven, and saw
 the blessed Virgin sitting on a bright Throne by her Son, cloth-
 ed in a most precious Garment, with all the Saints rejoicing
 about her and keeping a solemn Feast. Origen admiring the
 Cause of all this, and the whiteness of the Garment wherein
 the mother of God shone, Christ himself gave her an account
 of it. That on that Day they kept in Heaven the Feast of her
 immaculate Conception, who remaining a Virgin conceived and
 bore him who is the true God and Man, and that the whiteness
 of her Garment denoted the Prerogative of her singular Inno-
 cency.

Now what slender Credit is to be given to these Stories of
 Apparitions and Revelations, S. Bernard will tell us; who, it
 seems, himself had met with them, and treats them very comely
 in his Epistle to the *Canon of Lyons* (d). They produce a *Revela-* (d) Epist. 174.
tion of heavenly Revelation, as they call it; As if any one would
not, in like manner produce a Writing, in which the Virgin should
re command the same thing (sc. the observing a Feast) for her
Parents, according to Gods Command saying: Honour thy Father
and thy Mother. (Little did he imagine that Joseph and
Mary should have had a Festival appointed for them, when he
 wrote

(e) Concil.
Labbetom. 11.
part. 1. p. 274.

(f) Thiers-ibid.
c. 20. p. 105.

(g) Lib. 4. de
cret. Eccl. Gal-
lic. tit. 9. c. 13.

(h) Ibid. p. 323.

wrote this, which was not then thought of) I am not apt to be moved by such Writings, which are neither back'd with Reason nor favoured by certain Authority. And it's very observable that the Credit of this Feast decayed in a little time, even here in England, where it was first observed: For in a Council held by Stephen Langton, Arch-Bishop, at Oxford An. 1222. it was ordered (e) That all the Feasts of blessed Mary should be kept, except the Feast of the Conception, for the celebrating of which no Necessity is imposed. In this Council it is left at Liberty; and in another Synod, a while after, at Worcester An. 1240. under Walter de Cantilupo the Bishop there, where the Feasts of his Diocess are mentioned, this is left out (f), and the same Synod reckoning the Feasts of the Church of Salisbury, does also again omit this.

The earliest time in any other Church, is the Observation of it in France, An. 1215. in a Decree of Galo and Simon, Legates of Pope Innocent III. related by Bechellou (g) in these Words. *This Day the Conception of blessed Mary is celebrated by the Command of the Apostolick Chair.* Which, as Thiers observes (h), argues that it was not observed in France before that Synod, for then it would have only been recited, as other Feasts there are, without adjoining this special Admonition.

But all this reaches only to some particular Churches, not to the universal Observation of it; for it was opposed as an Innovation by many, and great Men. S. Bernard is very sharp against it (in the forecited Epistle to the *Cannons of Lyons*.) "We wonder, says he, what some of you mean, to bring in
"a new Solemnity, which the Custom of the Church is igno-
"rant of, which Reason does not prove, nor ancient Traditi-
"on commend. What are we more learned or Devout than
"the Fathers? We dangerously presume whatsoever in such
"things their Prudence did pass by. And if so, what reason
"for the Feast of the Conception? How, I say, can her Con-
"ception be asserted to be Holy, which was not of the Holy
"Ghost, not to say that it is of Sin; and can it have a Festival
"when it is not Holy? The glorious Virgin will willingly be
"without this Honour, where either Sin is honoured, or
"Sanctity seems to be falsely brought in. This presumed No-
"vity will no ways please her against the Custom of the
"Church; it is the Mother of Temerity, the Sister of Supersti-

"perdition, the Daughter of Leivity, &c. *Petrus Cellensis* (i) (1) Lib. 2. Epist. defendeth this Censure of *S. Bernard* against *Nicholas* a Monk of *S. Albion*, who had objected to him that *S. Bernard* had recanted what he had written concerning the blessed Virgin's Conception in a Vision to one of his College of *Cherbury* (which I before recited) when he appeared with a black Spot upon his Breast, array'd in snow-white Garments. To whom *Petr. Cellensis* answers; "I believe the Gospel, not Dreams, concerning the blessed Virgin, and if I be otherwise minded than "I ought, God will reveal this also, when and how he pleases: "In the mean time, while the Voice is above the Firmament, "and does not descend so low as to us; I beg that the Darkness of our Ignorance may be enlightned, not by thee, but "by the Father of Lights.

The same is the Opinion of *Jo. Belebi* (k); a *Paris* Divine, (k) De divinis Offic. c. 146. who says, "Some have at some times celebrated the Feast of the Conception, and perhaps yet observe it; but it is not authenticall nor approved, but rather seems to deserve to be prohibited, for she was conceived in Sin.

With whom agrees also *Durandus* *Magnificus*; (l) who sheweth (l) Rational. ing that only Four Feasts of the Virgin were observed by the Church, add; "Some indeed make a Fifth Feast, viz. of the Conception of blessed *Mary*, saying, That as we celebrate the Death of the Saints, not because of their Death, but because they are eternally happy; so in like manner the Feast of the Conception may be kept, not because she was conceived, or conceived in Sin; but because she was conceived the Mother of our Lord, affirming that this was revealed to a certain Abbot in danger of Shipwrack, which Story is not authentic: So that this Feast is not to be approved, seeing she was conceived in Sin, to wit, by the Commixture of Male and Female.

Thus I have largely considered the Matters that relate to the blessed Virgin's Conception; and upon the whole may well conclude and say, From that Church where her Conception without Sin passes for a *pious Opinion*; and which suffers this Petition to be put up in her Litanies, (m) *Per immaculatam* (m) S. Litaniz conceptionem tuam, libera nos: *mediatrix nostra*: O our *Mother*, variz Coloniz *trists*, deliver us by thy immaculate Conception, Good Lord de- 1643. P 63. liver us!

C H A P. II.

Of the blessed Virgin's Nativity.

S E C T. I.

Devotions to her, with Relation to her Birth.

THE Devotions for her Nativity being, for the most part, the same with those upon the Feast of her Conception, there remains not much to be added under this Head.

The old Roman Missal, and Missal Cluniac, begin thus.

*Nativitas Mariæ Virginis
 Quæ nos hinc à labo criminis
 Calcestris hinc,
 Dux est salutis.*

*Let's celebrate the Virgin's Birth
 in Joy
 With Joy, who wash'd our sinful
 Stains away.*

The Missal of Sarum thus begins on the Nativity of blessed Mary.

*Concedamus omnes in Do-
 mino, cum Festum celebra-
 tes sub honore Mariæ Virginis,
 de cuius nativitate gaudent An-
 geli, & colimus filium Dei.*

*Let us all rejoice in the Lord,
 celebrating a Festival in honour
 of the Virgin Mary, for whose
 Nativity Angels rejoice, and
 praise together the Son of God.*

Psal. 45.

*Audi filia & vide, inclina
 aurem tuam, quia concupivit
 Rex speciem tuam.*

*Specie tua & pulchritudine
 tua intus præpare, procede
 & regna.*

*Hear O Daughter, and see,
 and incline thine Ear, for the
 King hath desired thy Beauty.*

*In thy Beauty and Comeliness
 advance prosperously, proceed and
 reign.*

Vers.

Vers. Per te, Dei genitrix,
nobis est vita peritura data, quæ
de cælo suscepisti prolem, &
mundo genuisti salvatorem.

Vers. By thee, O Mother of
God, the Life that we had lost is
given to us again, who dost re-
ceive, as thy Son, from Hea-
ven and beget a Saviour to the
World.

In a following Sequence we have these Expressions.

O Virgo sola, mater casta
Nostra crimina solvens, cæ-
regna,
Queis beata regnant agmina.
Potes omnia cuncta ut
* cali * mundi regna
in Mss. Ex jura cum Nato om-
Attreb. nia
Decernis in sæcula.

Bless'd Virgin, and thou Mo-
ther too,
The Bonds of our Criminals undo,
That by thy Gifts we may attain,
That Kingdom where the Saints
do reign.
To every thing thy Power ex-
tends,
To thee, as Queen of Heaven, is
bowed,
Nothing to thee can ever be deny'd,
Who, with thy Son all Things dost
divide.

In the Reformed Roman Breviary, on the Feast of her Nativity,
September 8.

Capitulum. *Eccl.* 24.
Ab initio & ante sæcula cre-
ata sum, & usque ad finem
seculi non desinam, & in
habitatione facta coram ip-
so ministravi.

From the Beginning, and be-
fore I was created, and
I will never cease, and I will
continue in the habitation
(Thus translated by themselves
in the Office of the Virgin. Lat.
& Eng. p. 47.)

Hymnus.
Ave Maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cæli porta.
Sumens illud Ave,
Gabrielis ore,

All hail Star of the Sea,
Goddess Mother clear and bright,
The happy Gate of bliss,
And still in Virgins power;
Receiving that all hail (Ave)
Which Gabriel's Mouth first gave,
Funda

The Virgin Mary Misrepresented

Tunda nos in pace,
 Munda Eve nocentem.
 Solve vincula reis,
 Profer lumen cecis,
 Munda nostri pelle,
 Bona cunctis polce.
 Monstra te esse matrem,
 Sumus pet te pecces,
 Qui pro nobis natus,
 Talis esse tunc.
 Virgo singularis,
 Inter omnes milis,
 Nos culpe solutes,
 Munda fac te cunctis.
 Vitam pacis puram,
 Iter para tutum,
 Ut videntes Jesum,
 Semper collemur.
 Sit laus Deo patri,
 Summo christo decus,
 Spiritui sancto,
 Tribus honor unus.

Amen.

Establish us in Peace,
 Changing the Name of Eve.
 The Guilty Bands untie,
 Blind Men their Sight assure,
 Ill things from us expel,
 All Good for us procure:
 A Mother show thy self,
 He take our Plagues by thee,
 Who being for us born,
 Vouchsaf'd thy Son to be.
 O rarest Virgin pure,
 Mistress of all that wast,
 Discharged of our Sin,
 Make thou us meek and chaste.
 Grant that our Life be pure,
 Make safe for us the way,
 That with us Jesus see,
 Our Joy may last for ay.
 To God the Father Praise,
 To Christ high Worship be,
 And to the Holy Ghost,
 One Honour unto three.

Amen.

Oratio.

Familis tuis quæsumus Domine
 celestis gratiæ munus
 impertire; ut quibus beate
 virginis partus, exivit salutis
 ædificatio. Nativitas ejus vo-
 tive solemnitas pacis tribuat
 incrementum.

Per Dominum.

A Prayer.

O Lord, we pray thee bestow
 upon thy Servants the Gift of
 heavenly Grace; that as the blef-
 sed Virgin's Birth has been to us
 the beginning of Salvation, so the
 vowed Solemnity of her Nativi-
 ty may afford to us increase of
 Peace. Through our Lord.

Let. 1. Cantic. Canticor.

Os aperit me osculo oris sui,
 quia mensura sunt ubera tua
 vino, &c.

Resp. Hodie nata est beata
 virgo maria ex progenie David,

Let him kiss me with the kisses
 of his Mouth; for thy Breasts are
 better than Wine, &c.

R. To day was born the blef-
 sed Virgin Mary of the Proge-
 ny

per quam salus mundi creden-
tibus apparuit, cuius vita glo-
riosa lucem dedit saeculo.

ny of David, by whom the Sa-
viour of the World appeared to
Believers, whose glorious Life
gave Light to the World.

Resp. Beatissimæ virginis Ma-
riæ Nativitatem devotissime ce-
lebremus, ut ipsa pro nobis
intercedat ad Dominum Jesum
Christum.

After the Second Lesson.
Resp. Let us most devoutly
celebrate the Nativity of the
most blessed Virgin Mary, that
she may intercede for us with our
Lord Jesus Christ.

Resp. Ora pro populo, in-
terveni pro clero, intercede
pro devoto foemineo sexu: Sen-
tiant omnes tuum juvamen, qui-
cunque celebrant tuam sanctam
nativitatem.

After the Eighth Lesson.
Resp. Pray for the People, in-
tervene for the Clergy, intercede
for the devout Female Sex: let
all those perceive thy Help, who
ever celebrate thy holy Nati-
vity.

Ad Laudes. *Anaph.*
Regali ex progenie maria
exorta refulget; cuius preci-
bus nos adjuvari mente & spi-
ritu devotissime poscimus.

Mary arising from a royal
Stock, shines brightly; she be-
gin with the greatest Devotion of
Mind and Spirit to be helped by
her Prayers, &c. (thus translated in the Latin
and English Office forenamed.)
O Virgin full of Glory great;
Among the Stars to high degree;
Whose Breast, when he was yet a
Child, gave Suck to him that formed thee:
By thy fair Blossom thou restor'st
That which sad Eve away had
given;
That wailing Wights might mount
the Stars,
Thou hast set ope the Gates of
Heaven;

Hymnus.
O Gloriosa Virginnam,
Sublimis inter sidera
Qui te creavit, parvulum
Lactante nutris ubere.
Quod Heva tristis abstulit,
Tu reddis almo germine;
Intrent ut astra flebiles,
Coeli recludis cardines.

The Virgin Mary Misrepresented

Tu regis albi janna

Et aula lucis fulgida;

Vitam datam per Virginem
Gentes redempte plaudite.

The Gate thou art of the high-
King,

The Port of Light that glitters
clear;

Since Life was given by a Maid,
Let freed Men shew joyful cheer.

On the Ninth of September, the Second Day after the Octave of
blessed Mary's Nativity, we have these Three Lessons taken out
of the 18. Sermon de Sanctis, attributed to S. Austin (though
certainly none of his.)

Exultat Maria, & matrem
se lucis miratur, & de spiri-
tu sancto se peperisse gaudet:
Nec non peperit imperator ter-
roris, sed qua generis cum
exultatione miratur. O femina
super feminas benedicta, quæ
tamen nullo non novit, &
vixit non solum circumdedit?
Circumdedit vixit Maria dum
ipse datus dedit, quæ hanc
perdidit virginem, foras non
habet. O Mater sanctissima,
O Mater gloriosissima, tuam confi-
dentiam habuit dedit, non in
seculo non in perpetuum, tunc
perperit gloriam, quam non
postmodum habuit. Etenim ait,
ex hoc tempore me dicent omnes
generationes.

Mary exults, and joyfully ad-
mires to see her self a Mother,
and is glad she was with Child
by the Holy Spirit: Neither was
she frighted that she was with
Child being unmarried, but she
wondered with Exultation that she
had borne a Child. O Woman,
blessed above all Women, who ne-
ver knew a Man, and yet con-
ceived a Man by giving cre-
dit to the Angel, as Eve de-
stroyed Man by consenting to
the Serpent. O happy Obsequence,
O remarkable Grace! Who, while
she humbly consented, did incor-
porate the Maker of Heaven
within her self. Hence she be-
rived the Glory, which she after-
wards gained. Behold, says she,
from henceforth all Generations
shall call me blessed.

Let. 3.

O beata Maria, quæ tibi dig-
nè valeat jura gratiarum, ac

O blessed Mary, who is able to
make worthy Returns of Thanks
laudem

laudem præconia rependere, quæ singulari tuo officio Mundo succurrilli perdis? Quas tibi laudes fragilitas humani generis persolvat, quæ solo tuo commercio recuperandi aditum invenit? Accipe itaque quascunque exiles, quascunque Meritis tuis impares gratiarum actiones. Et cum susceperis vota, culpas nostras orando excusa. Admitte preces nostras intra Sacrarium exauditionis, & reporta nobis antidotum reconciliationis.

and Praises to thee, who by thy singular Office dost succour the lost World? What Praises can the Fragility of humane Nature pay to thee, who only by thy commerce hast found a Passage to our Recovery? Accept therefore our Thanksgivings, though never so poor and unequal to your Merits: And when you shall receive our Devotions, by your Prayers excuse our Faults: Admit our Prayers within the holy Place of your Audience, and bring back to us the Antidote of Reconciliation.

Left, 6.

Sit per te excusabile, quod per te ingerimus: fiat impetrabile, quod fida mente poscimus. Accipe quod offerimus, redona quod rogamus, excusa quod timeamus: quia tu es spes unica peccatorum. Per te speramus veniam delictorum, & in te beatissima nostrorum est expectatio præmiorum. Sancta Maria, succurre miseris, juva pusillanimes, refove debiles, oro pro populo, interveni pro clero, &c.

By thee let every thing be accepted, which we bring in by thee, and easily obtained, which we request with a faithful Mind. Accept what we offer, and restore what we ask, because thou art the only Hope of Sinners. By thee we hope for the Pardon of our Offences, and in thy blessed Self is our Expectation of being rewarded: O holy Mary, succour the miserable, help the weak, refresh those that mourn, pray for the People, intercede for the Clergy, &c.

The late Comyns has invited us to celebrate her Nativ-
ity in this manner, p. 30.

The Præse.

Hail Mary, full of Grace, our Lord is with thee, &c.

The Virgin Mary Misrepresented

The Hymn.

The morning Star doth spread its Ray,
The Sun e'er long will make clear Day:
Welcome great *Mary*, Herald of Peace,
Rich Spring of Grace, which never cease.
This new-born Light, which cheers our Earth,
Sums the Worlds Blessings in her Birth;
God's Mother is this Day reveal'd,
Heav'n's Treasures are in her unseal'd.

*Glory be to Jesus and Mary;
As it was, is, and ever shall be, Amen.*

Anaph. Who is she that cometh forth, as the Dawning of the Day, beautiful as the Moon, chosen as the Sun?

Psalms 44.

My Heart shall power forth Words of Joy, because *Mary* the Mother of *Jesus* is born.

Above all Women beautiful is *Mary*; Grace is spread through her Soul.

Rejoice, triumph and Advance, for thou art amiable and acceptable to God our King.

Justice, Truth, and Meekness are thy Ornaments; the Hand of God hath wrought them in thee.

Every Creature shall bless the Hour of thy Birth, because *Jesus* covers thy Beauty.

Anth. Who is she?

Vers. *Mary* the Mother of *Jesus* is born.

Resp. Let Heavens and Earth sing forth her Praise.

Let us Pray.

Grant unto us thy Servants, O Lord, thy Gifts of heavenly Grace, that the Birth of holy *Mary* may increase our Acceptableness unto thee; since thy Son *Jesus*, who was born of her, is the Beginning of our Salvation; through the same *Jesus* Christ our Lord, *Amen.* (*This is but an ill and disguised Translation of the former Collect: Fumus tuus quiescimus, Domine, &c.*)

SECT.

S E C T. II.

Concerning the blessed Virgin's Nativity, and the Circumstances of her Birth; with Remarks thereupon.

AS we have hitherto found a great many bold Assertions obtruded on us without any cogent Proof; so the Reader must expect the same Entertainment still; and it cannot well be otherwise, where both Scripture and ancient genuine Authorities are wholly silent, as they are in the Things that concern her Nativity. There are indeed Prophecies in the holy Bible concerning her, but not as she is the *Daughter of Anne*, but the *Mother of Jesus*; not to tell us how she was conceived and born, but that a *Virgin* should conceive, and the *Holy one* should be born of her: Even the Verses we now have of the pretended *Sibylls*, say very little more than that of her.

But the Men of this Church cannot be contented and at rest, till they have filled every Stage of her Life with Wonder and Miracle. So they have done here in her Birth; the Circumstances whereof they make as glorious as possible may be, and to run parallel in most things with those that are related of our Saviour. The oft-cited bold Jesuit (a) thinks it not enough to call her (what the Scripture calls the Messiah) *The Desire of all Nations*; but, he adds, *That this Woman was in their Wishes before her Son*, though he was much more noble and necessary for Mankind. Abraham rejoiced to see the Day of Christ, he saw it and was glad; but long before Abraham, Adam and Eve rejoiced to see the Day of Mary, they saw it and were glad. Wherein he is seconded by another of his Society, (b) saying, *We ought to believe that Adam foresaw this Nativity to the rejoicing of his Heart*. So did Seth too, if you will believe the Relation of J. Gerbrandus (c), who tells us, that in the Year 1374. *Sibylla Queen of Hungary*, causing Workmen to dig in the Valley of *Jehosaphat*, they found a Tomb made of Brick, with a Body in it entire, over whose Head was a Tablet with this Inscription in Hebrew Characters, *I Seth, the Third born Son of Adam, believe in Jesus Christ the Son of God, and in the Virgin*

(a) Pozz Elucidar. l. 2. trac. 6.

p. 494.

(b) J. Bonifacius

de vit. & mi-

rac. B. Virginis

l. 1. c. 5.

(c) Chronic.

Belgic. l. 312

c. 26.

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(d) Summa
Theol. in 2. se-
cundæ qu. 2.
art. 7.

(e) Lib. citat. 2.
p. 137.

(f) Apparatus ad
Annal. n. 40.

(g) Bonaven-
ture in Specu-
lo. c. 1.

Virgin Mary his Mother, who shall come from my Loins. A very likely Story! Much of the same Nature and Credit with that which is mentioned by Aquinas (d), of an Inscription upon a Plate of Gold found in a Tomb, which prophesied thus, Christ shall be born of a Virgin, and I believe in him; O Saw, thou shalt see me again about the time of Irene and Constantine. Or like that Table which J. Boniface (e) relates out of Cassianus, That in the Sepulchre of Plato, was a Plate of Gold found with this written on it: I believe in Christ who shall be born of a Virgin, suffer for Mankind, and rise again the Third Day.

Neither will these Prophecies suffice, unless Miracles also prepare her Way, and accompany her into the World. Baronius (f) is contented to tell us in general, *That great Things, and altogether admirable, such as cannot worthily be express'd, did attend the Birth of Mary the Mother of God: And every one that questions this, he brands for a Man of a narrow Soul, and for one out of his Wits. And his Reason for it is very admirable: Because we know that great and strange Things went before the Birth of Sampson and Samuel, Jeremiah and John the Baptist; and who can think so objectly and meanly of God, or be so mad as to affirm, That he did greater Things, and was more liberal to his Servants than to his Mother, to the Friends of the Bridegroom than to his Spouse? (Or, if you will, to the Handmaid rather than to the Lady, for in the Language of another Cardinal (g), Every faithful Soul is a Handmaid of the Virgin; nay more, even the Universal Church is self.)* If the Cardinal had been speaking of the Graces that were necessary to make her beloved of God, or necessary to her Salvation, his Reasoning might have been allowed; but speaking of Gifts (the *gratia gratis data*, as the Schools speak) which are measured by no Rule, but only the Pleasure of God, who gives them as he thinks fit, being at perfect Liberty herein, both as to the Kind and the Degree; it is great Presumption to argue and reason from what has been done for one, to what will be done for another: Because God may deny that, for secret Reasons of his own, to one, which he may bestow upon another: And thus, for Instance, he may resolve to make Sampson's Birth Conspicuous by a Miracle, and to conceal that of the blessed Virgin, and therefore work none when she was born. Not that I affirm that he did not, but that he not having told us that he did,

did, no Man can reason (unless he were as Wise as God, or a Privy-Councillor of Heaven) that God must do it, or if he does not, that he is too sparing where he ought to be more liberal in his Donations. And I am afraid, upon these Principles and Arguings, we shall have but a sorry Account, why the Apostles, that were but *Servants*, had the Power given, not only of doing the same Works that the *Son of God* did, but *greater than those*; which we are sure is true, because Christ foretold it; or why this blessed Mother did not work greater Miracles than any of the Apostles, which we are sure she did not, but ought to have had such a Power given her, by the said Reasoning of the *Cardinal*. However he was so wise, as not to mention in particular any Miracle at her Birth, as well knowing, that none could be produced, unless he made use of those fabulous Authors to vouch for them, which he had before discarded.

But we have a Jesuit (b) to help him out even here also, (b) Poza ib. l. 2. who seldom fails at a dead Lift, whose Fancy and Invention is tract. 7. c. 1. so pregnant, that he can accommodate any wonderful Story to his Purpose: For *Josephus* (i) mentioning a Tradition, That (i) Antiq. 15. all the time *Herod's Temple* was a building (which he makes to be about Eight Years) it never rained on the day-time, but all Showers fell by Night, that the Work might not be interrupted; he takes the Story for granted; only what *Josephus* thought was ordered for the Service of the Temple, he forthwith will have these Night-showers to fall in honour of the Virgin, whom he would have to be born at this time; and to give it some Colour, heaps up a deal of forced and metaphorical Stuff concerning her, not deserving to be mentioned. He also (k) books in that Miracle *S. John* mentions (Chap. 5.) (k) Id. ib. c. 22. of healing at the Pool of *Bezetha*: This Wonder he will have, no body knows why, to happen in the Month of *September*, when the blessed Virgin was born; and having found in some Authors that *Joachim* had a House by that Pool, and that she was born there, he presently concludes that this Miracle was yearly iterated in honour of her Birth, and he thinks it first began at the time when she was born, and that the Virtue that was in it to cure the Sick and Impotent that were let down into it, was contracted, *ex vicinia hujus domus*, by its Neighbourhood to this House: He finds also a Mystery in it (l) That she washes (l) Ibid. c. 7. away

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away our Fish, like that Pool, and was born there to shew how tender her Care is of Sinners.

(m) Barnard. de
Bust. Marial.
p. 2. ser. 3.

"We are further informed (m) That a numerous Multitude of blessed Angels, at the time of her Birth, out of every Order did descend from Heaven, and with ravishing Musick of all sorts, played the Spouse of the eternal King into the World, singing sweet Songs of ineffable Melody. For thus, because we read that Angels with their Songs of Praise ushered our Saviour into the World, we must believe that they performed the

(n) lb. l. 2. tract.
5. c. 3.

same Office to his Mother also at her Birth. Nay, Poza (n) would have us think that not only Angels Songs and Harmony were then heard, but that all other Creatures testified their Joys, *Because they were all renewed by Mary to their pristine State and Condition*; I suppose he means before the Fall. *Palmer-*

(o) Stellar. l. 5.
p. 2. art. 2. c. 9.

ius (o) tells us out of one *Theophilus* (no doubt, an ancient and authentick Historian) "That on the Day of *Mary's* Nativity the Sun shone twice as bright as he was wont; and on that Night the Moon shone almost as bright as the Sun, and that cloudiness that darkens her Face for a time, did not appear from the Day of her Birth (I suppose he means to the next new Moon) "but it shewed like one great bright Star about the middle of the lunar Globe. This Miracle had been better calculated for the Day of her Conception, especially that of the Moon having no Spots, for then it would have admirably declared, that the blessed Virgin, whom they call the Queen of Heaven and the mystical Moon (p) had no Spot or Stain of original Sin in her Conception.

(p) Max. Sand-
dazus Entiles
his Book of the
Virgin, Luna
Mythica.

(q) Hist. deip.
5. 2. p. 85.

As for the Year when she was born, they give us a formal Account of that too, for thus *Chr. à Castro* (q) has summed it up: "She was born September 8. on the Fourteenth day of the Moon, on a *Saturday*, because the Dominical Letter on that Year was G. Fifteen Years before Christ was born, on the Fourth Year of the 190 *Olympiad*; 738 Years from the building of Rome; L. *Domitius* and P. *Corn. Scipio* being Consuls; 27. Years from the first Consulship of *Augustus*; from the Victory at *Actium* 15. in the Eighteenth Year of *Herod* the King; from the beginning of the World 4073, &c.

(r) Apparatus ad
Annal. n. 48.

Baronius sets it (r) one Year sooner. If you ask how they came to know this so exactly? I answer, it depends chiefly upon this Supposition, That the Virgin was Fifteen Years of Age when

when Christ was born. And how know they that? I am sure, not by *Baronius*'s Reason (1), That it was the Custom of the Jews to marry their Daughters when they were adult; for that concludes no more for her being Fifteen, than Fourteen or Sixteen Years of Age: Nor by the Testimonies of any of the Ancients of undoubted Authority; for all that he produces for it, is only a Fragment in *Nicephorus* (2) of *Eudius* Bishop of Antioch and Successor to the Apostles, in an Epistle of his called *Laumen*, though the Cardinal confesses that he never met with any ancient Writer that took notice of such a Work of his; and if any one examine it (as we may have occasion afterwards) he will find it plainly to be a Counterfeit; or as Bishop *Montague* (3) censures it, *This is was never the Issue of any of the Children of Light, but the misbegotten and misborn Changeling of an heretical Father.*

(1) Ibid. n. 47.

(2) Eccles. hist. l. 2. c. 3.

(3) Alls & Monum. c. 8. p. 535.

But still if all this were granted about the Year, it makes nothing for the Month and Day of her Nativity, which still remains as uncertain as before. In this they must be beholden to Ecclesiastical Tradition and its teaching, (*) from whence they have learn'd many other great Secrets, and that determines it on the Eighth of September; only they have an admirable Art to back it with Motives of Congruity, as here in this Case. *Congruum fuit, &c.* Says *Carthage*, (y) *That she who was to be for ever a Virgin, should be born in the Month of September, was very congruous, because in that Month the Sun going out of the Sign of Leo, enters into the Sign of Virgo; which plainly enough foresignified, That God, who otherwise roared like a Lion, according to that, Vengeance is mine and I will repay, should now be born like a Lamb of the meek Eve Mary, and like an Unicorn, should lay aside all his Fierceness in the Lap of the Virgin.* Another (z) says, "This was a very convenient Season for her Birth, that as the World, according to the commonest Opinion, was created in the Month of September, so the new Creation of it should begin at the same time: Besides, we know that this Month does commonly abound with Diseases, and therefore it is no wonder, if at that time in which Dangers appear, the Medicine and Remedy against every Sickness should be sent. (Though these Reasons seem to conclude stronger for the Birth of our Saviour in that Month, than for hers.) Nay, in this way of Congruity,

(x) Raynaud. Dipt. Mar. p. 24.

(y) De arc. Deip. l. 2. hom. 2.

(z) Goussus Chron. Delp. p. 3.

(a) Raynaudus
ibid.

(b) Ib. tract. 8.
c. 3.

(c) L. 5, c. 13.

(d) Apparat.
n. 48.

(e) Hist. deip.
c. x. p. 60.

Augustin (a)

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(f) Theatr.
terraz sanct. Jo-
rusalem, n. 37.
p. 153.

(g) Orat. 1. de
Nativ. Virg.

gruity, they can tell us the very time of the Day when she was born, that it was in the dawning of the Morning before Sunrise, (a) that so this Circumstance of Time might answer to the Mystery, who in the Hymns is called, *Solis prima aurora*, The dawning of the Son of Righteousness. As for the Place where she was born, they are not so well agreed. Poza, as we heard before, will have her to be born at Jerusalem, and he brings (b) S. Brige's Revelations (c), and others to countenance it. But the most common Opinion is that which *Baronius* (d) mentions, That she was born at Nazareth: So says also the Counterfeit Epistle of S. Jerome, and the Table that hangs up in the holy House at *Loretto*, makes that Church to be a Chamber of the House of the blessed Virgin at *Alexandria*, in which she was born and educated, and afterwards received in it the Salutation of the Angel *Gabriel*. This Chamber was taken from *Nazareth* by Angels, and carried over-Sea, and after some Removes, was at last placed by them where it now stands in Italy, by a Highway side. *Chr. de Castro* (e) says that she was born at *Nazareth*, *Inter prunum balneum, pastorisque hilares concubitus*, among the blessings of Sheep, and the joyful Consorts of Shepherds: And afterwards in his Notes adds, It is probable that S. Anne came over to Joachim, while he lived with his Shepherds, and there brought forth the holy Child, adding in the Margin, That *Mary* was born in the House of a Shepherd: For which he cites *S. Damascen*, Lib. 4. fid. Othod. c. 13. *Editor* parts in making for Joachim done. Wherein *Castro* commits a gross Mistake; for the Words of *Damascen* in the Greek are these, *ἐν οἴκῳ τοῦ ποιμένος* (Sc. Virgo) *ἐν οἴκῳ τοῦ ποιμένος* *ἐν οἴκῳ τοῦ ποιμένος* where *οἴκος* is not a Shepherds Dwelling, but signifies the Place in S. John c. 1. *ἐν οἴκῳ τοῦ ποιμένος*, &c. In the Sheep-Market we translate it, or Gate, there was a Pool called *Bethesda*: And he means, no doubt, that House of S. Anne at Jerusalem, which *Adrianus* (f) mentions, and places hard by the Pool of *Bethesda*, and where, he says, Joachim and Anne often lived, and where blessed Mary was conceived (for he makes her also to be born at Nazareth.) This appears by another place in *Damascen* (g), where he wishes all good Luck to this *Prophetica*, calling it *Patrium Regis Jerusalem*, and after mentions how once a Year it of old received the Angel that smothered the Waters, and restored one Parson to Health: This by the way. However it be, whe-
ther

that as to the Place whither he in the Right or no, we need not much trouble our selves, but it concerns them which, who are resolved to believe the Fable of the House at Loreto, which this plainly contradicts.

These curious Inquirers into her Birth, that nothing may escape them, consider whether she came into the World the common way; and one of them (6), after all his Search professes, That he cannot yet resolve, whether she came out of S. Anne's Womb with her Head or Feet foremost. Only he has discovered to us thus much, That she might, if she pleased, have come with her Feet foremost: For, says he, she having in the Womb the use of her Reason; she might have contracted her Arms and other Parts close together, and then there would have been no more Difficulty in this, than in the other common Way.

It would be a great Mistake to think, That when she came into the World, she cryed as other Children do. No, says one (7), "She neither sigh'd nor cryed, but exprest great Joy in her Face, smiling upon those that look'd on her, and rejoiced with a multitude of Angels that sang sweet Songs at her Birth: Which the former *Paraphrase* (8) ascribes to that perfect Wisdom wherewith she was endued from her Conception, and her pure Conscience, not to be altered by this new Sight of the Fabrick of this World. Nay, so far was she from crying her self, when she was born, That she did not so much as make her cry out that bare her. Those that think then S. Anne conceived her with Pleasure, conclude from thence, that she brought her forth with Ease; besides the Consistency of (9) (10) That she, who by her Birth, brought Joy to all the World, should not tear her Mother with grievous Pains. But the skillful Poet (11) goes further: (12) he continues (13) and says, "That by a Miracle, I add God's Kinde, she went with Child of her, without Pains, and in her Birth bed the last no Sorrows, for it was without Pain, without the Help of Midwives, without fanning of Spirits, or other frequent Unconcerns; so that excepting the Miracle of the Virginity of the Mother of God, before and after her bearing forth, all the other Wonders are alike in the Birth of Mary and Jesus. He also concludes, (14) that the Body of the blessed Virgin did shine at her Birth with exceeding Brightness;

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ness; for so, he says, we read it happened in the Nativity of S. Herbert, S. Avins, and S. Simeon, &c. And we know it is a first Principle, that no other Saint must outdo her, which I suppose their Poet (o) intended, who speaking of her

(o) Mantuan.
Parthas. Mar.
l. 1.

when she suck'd, says,

*Stringere complexu natam, ferre oscula fronti
Non erat ausa parens, nec enim mortalis in illa
Humaniusve decor, sed erat celestis Imago.*

That is,

*Anne durst not with her circling Arms embrace
This Babe, nor give fond Kisses to her Face;
Amaz'd to see such Majesty combine,
With heavenly Graces and a Form divine.*

(p) Geronus in
Chron. deip.
p. 3.

As confidently does another (p) assert, That from her Birth and so forward, the Virgin's sacred Body breathed a Perfume and fragrant Smell, that so, as he adds, she might not be excelled by any illustrious Person: Plutarch having reported the same of Alexander; and God having granted it to several dead Bodies of his Servants, it can in no wise be thought that he would not bestow this Honour upon her Body, in which God intended to take up his dwelling afterwards.

There remains a great Question, much debated among them, concerning her Guardian Angel: For it is generally resolved among the Schoolmen (q) that every Man from his Nativity has such an Angel appointed to keep and defend him; even Adam in Innocency had one (r): Only our Saviour, though he had Angels ministering to him, yet he needed none to counsel or defend him. For (s) who would fain make the blessed Virgin in every Privilege as like to her Son as may be, will allow her one or more, *ad familiarum*, for Attendance and State; though not as a Guardian, for that, forsooth, would suppose something of Superiority, which must not be allowed over her: "She had," he says, an Angel just as she had the Habit of Penitence, which yet conferred nothing to the Work and Exercise of it; because she had no Sin; only it was profitable to adorn her, and keep company with her other Vertues. God would de-

"ny

(q) See Aquinas
sum. 1. 2. p.
1. q. 113. art.
4. 5.
(r) M. l. art. 4.
ad 1. 2. Fr. Al-
bertus de
Ang. C. 1. d.
c. 4. p. 24. 29.
30. Thomas in
Theol. Schol.
tra. 1. c. 6.
(s) Black. l. 2.
tra. 10. c. 3.
E. 1. d. 20.

"ny her nothing that he had bestowed upon others; therefore
 "he should rather have *Angeli* origin, an Angel, than was
 "Idle, and had nothing to do, than seem to be waiting in Li-
 "berality to his dear Daughter. But *Raymondus* (a) assures us, (1) Ibid. p. 26.
 that the common Opinion is, That she had a *Guardian Angel*:
 and that this Angel was *Gabriel*, according to that of *P. Damas-*
nus (u), who compares *Gabriel* and *John the Evangelist*, to Two (u) *Serm. 1. de*
Lions, the one of which was deputed to be a *Keeper* on her right Hand, *Nativ. Mar.*
 the other on her Left; *Gabriel* watchfully preserved her Soul, and
John her Body. But neither can this so easily obtain, but meets
 with great Opposition. *Aquinas* (x) is of Opinion, That the (x) *ib. qu. 113.*
 Custody of single Persons, belongs only to Angels of the lowest art. 3.
 Form and Order: And another says (y) *It is certain, that none of* (y) *Gononius ib.*
the Order of Archangels (such as *Gabriel* is made to be) is *made* p. 4.
 to this Office of being *Guardians* of Man. Besides, we know,
 says he, that remarkable Embassies are wont to be made by
 some Prince, who does not familiarly converse with the Per-
 son to whom he is sent: such was the Embally of the *Annun-*
ciation, which therefore had not been so fit to be committed to
Gabriel, if he had been her *Angel Guardian*: He thinks there-
 fore, that it was not he, but the chief of the Order of *meer*
Angels, to whom this Charge was committed: But others (z) (z) *Castro Hist.*
 are not content with one alone (no not if it were *Gabriel* him- *deip. c. 2. p. 26.*
 self) but that more besides were in Commission to minister to
 her. *Pelbartus* (a) says, many Angels, according to that of the (a) *Stellar. lib.*
Canticles (cap. iii. 7.) *Behold Solomon's Bed*, *Thine* *servants* *10. par. 4. art. 2.*
Men as a host is; *Albertinus* (b) thinks that almost an infinite Num- (b) *Loc. citat.*
 titude of Angels did concur to her Protection: which is plain p. 28.
 enough out of *Cam. vi. ult.* *What will ye see in the* *Shewings*?
 as it were the Company of Two Armies. *Vulg. Lat. Choro Castro-*
rum, which signify her *guardian Angels*.

Their Authors also make very large Harangues, to declare
 the Nobleness of her Birth. *S. Bernardine* asserts (c) That (c) *De Nativ.*
 the blessed Virgin was the most noble Creature that ever was in *Virg. term. 3.*
 humane Nature, or ever can be begotten; for she derived in her art. 1. c. 1.
 Birth from Forty Patriarchs, Fourteen Kings, and Eleven Dukes.
 And we ought, says he, to prefer her before all Princesses, Kings
 and Queens, Emperors and Emperresses, and before all Powers, Tribes
 and Languages of the whole Universe. Whither will not the Folly
 of superstitious Men carry them? And where will it stop?
 What.

What misdeed, as well as infamous Flattery it this? How would it have grieved her Love, if this Story had been told her while she lived? We may easily guess at it by her own Song, which magnifies God, for exalting *clerk* of low Degree; and for regarding *the low Estate* of his *Slaves*. But it is worse still, when we hear her very *Saints* flattered, and the Merit of it proclaimed by another (d) to be so great, as to be the Cause, *That after her Death all her Kindred were holy Persons*: Though this plainly contradicts the Gospel (e), which says, *That neither Father nor Brethren believe in him*. Unless Christ's Brethren were nothing akin to his Mother.

(d) Poza ubi
prius l. 2 tract.
15. c. 8.

(e) John vii. 5.

But the worst of all is still behind; I mean, the abominable Flattery of their Devotion; their lowly addresses to S. Anne and her Husband in their Prayers, upon the Account of being her Parents, and bringing such a Daughter into the World.

SECTION III.

Devotion to the Parents of the blessed Virgin.

(f) Spinellus
Deo. lib. 1.
De. c. 18.
P. 241b

A Noted Jesuit (f) exhort Men, "To worship the most holy Parents of the Virgin with a peculiar Reverence, because they bore such a Daughter for us, that they might give them Joy of her, earnestly praying that they would commend them to the Mother of God. For," says he, we may easily collect that their Intercession with the Virgin must needs avail much, because the Authority of Parents weighs much with good Children. Which he seems to have learnt from the *Breviary*, which in a Hymn (g) declares the same.

(g) Breviar.
Rom. edit. ad
20 Marti.

*Qui optas S. Virginis juvari piis precibus,
Deus sis Charissimus illius genitoribus:
Nam illis, dum impendimus bonoris reverentiam,
Deus es; et rationis & amoris gratiam.*

That

That is,

*He that would have the Virgin's Ear,
And by her Prayers be helped out;
In Worship of her Parents dear;
Let him express himself devout:
For whilst on them our Honours we bestow,
To her and to her Son we Kindness show.*

Devotions to S. Joachim.

IN the old Roman Missal, on the Feast of S. Joachim. (March 20.) they make this Address to him.

*Vers. O Joachim sancte con-
jux Anne, Pater almae virginis,
hinc famulis confer laudas o-
pem.*

*O Joachim, Father of S.
Anne, and Father of the blessed
Virgin, from hence bestow Lauds
Hail on thy Servants.*

A long Prosa that follows, concludes thus:

*Vale, Pater in lye,
Placa Regem gloriae
In hac valle miseriae:
Clara Dei facie
De frui in regie
Sanctorum sanctae curiae.
O pater Regibus celi not ad-
juva.*

*Farewel great Father, Heaven's
Best King appeare,
In this sad Vale of Tears and Mi-
sery,
Grant God's bright Face to us
we may see,
In Heaven, where happy Saints
have Rest and Ease.
O Father of the Queen of Heaven
help us. Amen.*

In the old Roman Breviary, March 20. They pray thus:

*O pater summae Joachim pu-
ella,
Quae Domini clauso gremio pu-
dore,*

*Joachim, Father of that blessed
Maid,
Who brought forth God's only Virgin
did remain;
Pro*

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Promove nostras Domino que-
relas

Castaque vota.

Scis quot hic sævis agitemur
undis,

Triste quos mundi mare de-
fatigat :

Scis quot adnectat Satanas ca-
roque

Praelia nobis.

Jam sacris junctus superum ca-
tervis,

Imo procedens, potes omne,
fi vis,

Nil Nepos Jesus merito ne-
gabit,

Nil tibi nata.

See our chaste Vows we make to
God, be paid,
And all our Prayers promote, when
we complain.

Tost in this Sea with many a cru-
el Wave,

Thou know'st we weak and wea-
ther-beaten are;

Thou know'st what combats we are
likg to have,

Which Flesh and Satan, our sworn
Foes, prepare.

And now thou'rt plac'd among the
blest so high,

Thou canst do every thing thou
art inclin'd to;

Thy Nephew Jesus sure will not
deny,

Much less thy Daughter, what
thou hast a mind to.

Devotions to S. Anne, as Mother of the B. Virgin.

Pertitor. Sec.
of. Sarum ad
Jul. 26.

Felix, Anna cella munditiæ,

Lumen mundi, vena clemen-
tiæ,

Spes salutis, porta letitiæ,

Nos divine commenda gratiæ.

O Blessed Anne, the Cell of
Purity,
Light of the World; the Vein of
Clemency,
Our saving Hope and Gate of
Consolation,
Commend us to God's gracious
Acceptation.

Ave mater Anna,

Plena melle Carina,

All hail we wish to thee S. Anne,
Who art the B. Virgin's Mother;

Gai

Cui matrem passa,
Nulla coequanda.

Brim full of Honey is thy Cam,
There's none can show me such a-
nother.

Ergo te rogamus,
Rogantes supplicamus,
Ut quod potes velis,
Proce nos da cœlis.
Placans nobis natam,
Per te mado datam,
Illa natum suum,
Tu nepotem tuum.

Therefore still asking we remain,
And thy unwearied Suitors are,
That what thou canst, thou would'st
obtain,
And give us Heaven by thy Pray'r.
Do thou appease the Daughter
thou did'st bear,
She her own Son, and thou thy
Nephew dear.

Another Hymn speaks thus to her.

Quicquid hic deliquimus
Vitæ per immunditiam,
Abstergas illud petimus
Per divinam clementiam.

All those Impurities of Sin,
We heretofore have lived in,
Thorow the Grace of God we pray
Cleanse and wipe them quite away.

Another Hymn calls her Happy.

Quæ medelam vitiorum ma-
trem gessit gratiæ.

Who bore the Mother of Grace,
the Medicine of our Vices.

The Second Lesson says thus of her;

Hæc est illa supernæ bene-
dictionis terra, de qua cœlestis
figulus ollam spei nostræ com-
posuit, quæ ex divini roris
imbri conceptum verbum, hu-
mano generi protulit incarna-
tum.

This she is that Earth blest
from above, out of which the hea-
venly Potter formed that Vessel of
our Hope, who when the Word
was conceived by a Shewre of di-
vine Dew, brought him forth to
Mankind incarnate.

In the Sixth Lesson thus;

O quàm gloriosa est mater
ista, & quàm digna solenni at-

O how glorious is that Mo-
ther, and how worthy to be ad-
R tollenda

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tollenda praconio, quae nobis
Matrem nostrae redemptionis at-
tulit, & in illa Testamentum
haereditatis supernae inclusit.

Hymn.

O vas coelestis gratiae,
Mater reginae virginum,

Per te precamur anxie
Remissionem criminum.
Memento Mater inclita

Quam potens es per filiam,

Et nobis prece solita

Procura Dei gratiam.

vanced by solemn Praises, who
brought to us the Mother of our
Redemption, and inclosed in her
the Testament of the Inheritance
above.

O Vessel of celestial Grace,
Blest Mother to the Virgin's
Queen,

By thee we beg in the first place
Forgiveness of all former Sin.
Great Mother always keep in
mind

The Power thou hast by thy sweet
Daughter,

And by thy wonted Prayer let's
find

Gods Grace procur'd to us here-
after.

The Missal of Sarum speaks in the same Strain.

Tua proles est regina
In caelesti patria;
Ipsa cunctis jam praelata
Nostra fiat advocata
In Dei praesentia.

Thine Off-spring is a Queen
In Regions unseen;
May she that's thus advanced
prove
Our Advocate with God above.

Postcommunio.

Beatae Annae Matris Mariae
gloriosa intercessione nos pro-
tege, de qua virgo parvula
ad salutem humanae Nativi-
tatis produit.

Protect us by the glorious In-
tercession of S. Anne, the Mother
of Mary, out of whom the Vir-
gin Mother came forth for the
Salvation of humane Birth.

These Expressions of her being the Medicine of our Vices,
the Mother of our Redemption, and being born for the Salvation
of Mankind; if they be not of blasphemous, yet I am sure they
are of doubtful Signification, and such as ought not to be in any
Prayer.

Prayer. I find like Expressions to these in the old Roman Breviary, on July 26. Lesson 1. which says thus of *S. Anne*:

Ex hac clavis David (*Sc. Maria*) est fabricata, per quam paradisi porta cunctis iterum est patefacta. Ex hac est plenitudo gratiae natagloriosa semper Virgo Maria, quae dedit coelis gloriam, terris contulit Deum & pacem refudit, fidem Gentibus dilatavit, finem vitiis posuit, vitae ordinem, moribus disciplinam donavit.

Out of her the Key of David (*viz. Mary*) was framed, by which the Gate of Paradise is again opened to all. Of her was born the fulness of Grace the ever-Virgin Mary, who gave to the Heavens Glory, bestowed God on Earth and poured out Peace, spread the Faith among the Gentiles, put an end to Vices, gave Order to our Life, and discipline to our Manners.

It is a strange hard Figure, that can make these many things, which the Scripture attributes to Christ, and by which it sets forth his glorious Power in the Work of our Redemption and Salvation, become fit to be applied to the blessed Virgin. One might conclude these Men think it no dangerous Error, if a Man in Devotion should mistake *Mary* for *Christ*, whatsoever it is in Belief.

As for *S. Anne*, all these Encomiums already mentioned are not thought enough to set her out; but many of their Authors (*b*) go so far as to affirm, that both *She* and *Joachim* were holy from the Womb and sanctified in it; thinking it not to deny this to them, which is affirmed of *John the Baptist*. The venturous *Poxa* (*i*) goes a Step or Two further, who besides this early cleansing in their mothers Womb from original Sin, will have them also, never to have committed any venial Sin, and if any among mankind, no venial ones neither. There was always kind Motion made heretofore by *Fulbertus Carnotensis* (*k*) to make *S. Anne* the Mother only of this Child, and to have had no more, as the blessed Virgin bare no other but our Saviour. For, says he, it was not fitting, that the most holy Parents of this singular Virgin, should be defiled with the Propagation of more Children, who were to provide for and educate her, than was necessary alone Mother of our Lord. Yet here I observe a strange Oversight (and the only one, I think, that can be named, wherein they

(b) Cited by Raynaudus ib. p. 19.

(i) Elucidar. l. 2. trac. 8. c. 3.

(k) Serm. 3. de Nativitat. Virg.

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they seem to have forgot a Privilege to grace the Virgin with-
al) that even in their Devotions, S. Anne is made to be a Mo-
ther of more Children: For thus in the Breviary of Bruges (l)
(l) V. Balinghem parnass. they sing,
Marian. p. 396.

Anna radix uberrima,
Arborque salutifera
Virgas producens triplices.

Healib springs from thee,
Thou blessed Tree:
From thy fair Root
Three Rods did sprout.

(m) Fañor. l. 7.
de S. Anna.

So also Mantuan (m),

Anna puerperio fortunatissima Sancto,
Tres habuisse viros, & tres genuisse puellas
Dicitur——

That is,

None had more lucky Births than she,
Nor holier, for it's said,
She did Three Husbands wed;
By whom she brought forth Daughters Three.

(n) Apud Ray- The Revelations of S. Coleta (n) explain this, telling us the
naud. lib. p. 27. Names of her Three Daughters, viz. The Virgin Mary, Mary
the Mother of James, and Maria Salome. They also bring in
S. Anne speaking to Coleta thus, Though I was married to Three
Husbands, yet both the triumphant and militant Church was wonder-
fully beautified by my Off-spring, &c.

But perhaps they have made some Amends for this Over-
sight, by their devout Addresses to these Sisters, which I find
thus (o),

(o) Balinghem
ubi supra p.
206 ex horis
Sancti Ro.
man. antiq.

De sororibus B. Virginis.
O nobile ternarium
Sanctuarum sororum trium,
Quibus nomen est Maria;
Vestrum sacrum collegium
Imploro ad presidium
In omni angustia.

O sacred Ternary
Of holy Sisters Three,
Call'd by the Name of Mary.
In all my Misery
To your joyns Aid I fly,
That I may not miscarry.
Quæ

Quæ erit Christo gratior,
Aut quæ sit acceptior,
Quam vestra sit oratio?
Nulla sibi conjunctior,
Nulla sibi proximior
Quam sit vestra cognatio.

Who can pretend their Prayer
With Christ can stand so fair
As yours for Acceptation?
None may with you compare,
Or say so near they are
Akin, as your Relation.

Tu virgo filii mater es,
Inde sibi quod imperes
Naturæ donat ratio; (p)
Vos vero duæ cæteræ,
Estis ejus materteræ,
O quam ingens acceptio!

Virgin, to thee alone,
The pow'r to rule thy Son
As Mother, Nature grants.
You Two that are behind,
Will great Acceptance find,
Because you are his Aunts.

(p) This every
vobis as bad as
Jure Matris
impera Re-
demptori.

One would hope that the ordinary Reason of every Man that will make use of it, should prevent his falling into such gross Imaginations, and such childish Concius as these Strains of Devotion do betray: But after our blessed Saviour discovered, more than once (q) whilst he was here upon Earth, That in Matters that related to the Exercise of his Office, when he was about his Fathers Business, the Interposing of Mother and Brethren was unseasonable and unacceptable, and rather repressed by him than encouraged; * to think by these Considerations to move him in Heaven, seems to argue such Men forsaken of Reason, and to have too little Regard to the Honour of God.

(q) See Luc. ii.
49 Luc. viii. 21.
John ii. 4.

* Christus non agnosceat viscera
humana, operatus fuit divina.
S. Augustin. Tract. 3. in Johan.

S E C T. IV.

Concerning the Feast of her Nativity.

There now remains under this Head only one thing more to be considered, viz. The Feast of the blessed Virgins Nativity: Concerning which Mantuan (r) has told us truly,

(r) Fastor. l. 9.
Septemb. de
Nativ. Mariæ.

Hunc antiqua Diem Fastis non intulit ætas.

That

That is,

*This Day of old was not a Feast to her,
Nor plac'd in ancient Churches Kalender.*

(s) Serm 20. &
21. de Sanctis.

(t) In Martyr.
Rom. ad 8. Sep-
tomb.

(u) De Fest. di-
crum institut.

P. 332, 333.

(a) In cap. 9.
P. 47, 48.

(y) In Martyr.
ubi prius.

(t) Lib. 2. Hist.
Ecclef. Rhem.
c. 5.

(s) Concil.
Labbe. Tom. 5.
p. 1693.

St. Austin has (s) asserted it for his own Age, That in the whole World, only Two Nativities were celebrated, That of our Lord, and of S. John Baptist. Baronius (t) cannot tell the time when to fix the first Institution of it. J. Baptista Thiers (u) speaks in the same Language, That he neither can nor dare affirm when it first began in the Church. And he confesses, That it is not to be found in the ancient Catalogues of Feast-days, being omitted in these following, viz. of Chrodegangus's *Regula Canonicorum*, cap. 74. *Concilium 1. Ancyranum* in Can. 36. *Carolus Mag. lib. 1. capitul. c. 164.* & in lib. 6. c. 186. *Hatto Basilienf. Episc. in capit. 8. Ludovicus p. 1. in lib. 2. capitul. c. 35. Concilium Aquisgran. 2. c. 46. Hierardus Tironensis in capitul. c. 61. Nicolaus P. 1. respons. ad consult. Bulgar. cap. 4. & 11.* Thiers (x) indeed reproves Baronius for asserting (y), That it is plain that the *Western Church* were ignorant of this Feast, at the times of *Carolingus Magnus* and *Ludovicus Pius*; And he produces against the Cardinal the Council of Rheims, Can. 20. Wherein both the Feast of the *Assumption* and *Nativity* of the blessed Virgin are set down, which Council was held long before *Charlemagne the Great's* time, about the Year 630. But this learned man might have remembered, that there is no mention of Festivals in the *Canons* recited by *Flodoardus* (z). And though they are found in the *Canons* published under the Name of *Somatius* (a), yet *Labbe* adds in the Margent by *Somatius* as some would have it, for they seem to favour of a later Age. And *Binius* in his Notes says, "There are some things in these *Canons*, which seem not to carry so much Antiquity; and he instances in the Feast of the *Nativity of Mary*, which, says he, seems not to be ancient in these Parts, since it is first said to be celebrated in France by *Fulbertus Carnotensis*, who lived in the Year 1017. But since France seems to contend for the Glory of beginning this Feast (as England for that of her Conception) the fairest Pretence of its Original, is that which *Thiers* mentions out of the *Capitula* of *Walter Bishop of Orleans*, cap. 18. about the Year 868. under *Carolus*

Carolus Calvus, where the blessed Virgin's Nativity has a Place among other Feasts. *Id. Cellotus* in his Notes upon it (b) judg. (b) Concil. es the Praise due to this Church of *Orleans* for first celebrating Labbe Tom. 8. it there, but he incloses it in this Diocess, since neither *Alexar-* P 648. *du Turen.* *Hincmarus Rhem.* *Isaac Lingonens.* nor *Theophilus*, though of *Orleans* too, make any mention of it: And *Thiers* acknowledges (c) that in the Synod of *Clare* and *Simon* the Pope's (c) Loc. citat. Legats. *An. 1215.* it was antiquated and out of use again in cap. 18. & c. 51. *France*, for it mentions only Three solemn Feasts of the Virgin, P 334. viz. The *Annunciation*, *Purification*, and *Assumption*, leaving out the *Nativity* (besides the *Conception* then first order'd to be kept.) These things, though they seem to prejudice this Instance of *Waler* of *Orleans*, yet we shall let it pass and forbear; since it is as good a time as can be to allow an *Innovation* in this Case for the blessed Virgin's Honour, forasmuch as just about this time another more considerable *Innovation* was made by *Paschasius Radbertus* in the days of *Carolus Calvus*, in the matter of *Transubstantiation*. The Jesuit *Inchofer*, who could believe that the City of *Massana* in *Italy*, received a Letter sent to them by the blessed Virgin, and has wrote a Folio (d) to make it possible, (d) Entitled could not chide but give this Honour to that City, to be before Epistolæ B. the rest of the World in celebrating this Feast of her Birth (e) Virg. Mar. ad and that it is beyond all Memory, how anciently they have Medlanenses conjectatio. kept it: But since he has not dated the time when they began (e) Inchofer to pay this Honour to her Birth, we are not concerned in it; ibid. p. 110. but let it pass. Only because I have mentioned the blessed *Virgin's Letter*, though any one that reads the *Superscription* and *Subscription*, need look no farther, to know it is forged; yet because it is a Rarity, I will set it down as the said Jesuit (f) (f) Inchofer has given it with little more correct than ordinary: Which, ibid. p. 115. according to the common Story, is a Translation made by *Constantine Lascaris* (of the last Age) out of the Greek, which was a Translation of *S. Paul's* out of the Hebrew, in which Language the Letter is pretended to have been wrote by the Virgin her self. Thus it runs.

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*Maria Virgo, Joachin filia,
humilissima Dei ancilla, Christi
Jesu crucifixi mater, ex Tri-
bu Juda, stirpe David, Mes-
sianus omniū salutem, &
Dei Patris omnipotentis bene-
dictionem.*

The Virgin Mary, Daughter
of Joachim, the humblest
Handmaid of God, the Mo-
ther of Jesus Christ crucifi-
ed, of the Tribe of Juda, of
the Stock of David, wishes
Health, and the Blessing of
God the Father Almighty, to
all the People of *Messana*.

VOS omnes, fide magna
legatos ac nuncios per
publicum Documentum ad nos
misisse constat. Filium nostrum,
Dei genitum, Deum & homi-
nem esse fateamini; & in cælum
post suam resurrectionem af-
cendisse; Pauli Apostoli Electi
predicatione meditare, viam
veritatis agnoscentes. Oh quod
vos & ipsam civitatem bene-
dicimus, cujus perpetuam Pro-
tectricem nos esse volumus.

IT appears that you all, with
great Faith, have sent Em-
bassadors and Messengers by a
public Decree to us. You con-
fess our Son, the begotten of God,
to be God and Man; and that he
ascended into Heaven after his
Resurrection; acknowledging the
Way of Truth, by means of the
preaching of Paul the Elect Apo-
stle. For which Cause, we give
our Blessing to you, and also to
your City, whose perpetual Pro-
tectress we resolve to be.

*Anno filii nostri 42. Inditione 1.
3 Nonas Junii. Luna 27. Fe-
ria 5. ex Hierosolymis.*

In the 42. year of our Son; In-
diction the First; 3d. of the
Nonas of June; 27th. of the
Moon; 5th. day of the Week,
from Jerusalem.

*Maria Virgo qua supra hoc
Chirographum approbavit.*

The abovesaid Virgin Ma-
ry approved this Hand-
Writing.

But to return from whence we have digressed. Whatsoe-
ver was the Time of the first Celebration of this Feast of her
Nativity, yet all acknowledge the Occasion and Foundation of
its Institution, to be no other than a private Revelation to a
Man

Man of no Name, who lived God knows when and where:
(unless *De Divin.* (g) Authority determine it for one that lived (g) Loc. cit. l. 9.
on the top of a Mountain in Cyprus, ————— Septemb.

Super alio vertice montis

Idem

And he might have said as well, on a Mountain of the Moon,
for any Evidence in History.) " This pious Man, says *J. Balen*
"(b), praying in the Night, heard the Angels sing in Heaven; (b) *De Divin.*
" which happened to him many Years on the same Night. officis, c. 149.
" Therefore he desired God to reveal to him the meaning of it;
" and he was told, That their Joys were occasional, because on
" that Night the blessed Virgin was born, and they kept it as a
" Festival. This Man relates the Matter to the Pope (no bo-
" dy knows which) who understanding that he was a grave
" and holy Man, and believing what he said, did institute the
" Celebration of this Feast over all the Christian World.

Mish. Canon (i) has given a good Caution out of *P. Balen*, (i) Loc. Theol.
" not to receive those Histories which are produced, without L. 11. c. 6. fol.
" the certain Name of the Author; for they smell of the Tricks 334.
" of Impostors that seek Gain, or are the Products of Here-
" ticks. The same sharp Censure he passes upon *several Revela-*
" tions, showing how much " they prejudice the Church, who
" seek to adorn the Stories of Saints with feigned Revelations
" and Miracles, wherein Mens Impudence has not spared the
" blessed Virgin, nor our Lord Christ himself.

This great Bishop, and *Jer. Xavier*, their Missionary, were
of very different Persuasions in this Matter, for this latter
thought these things of so great Importance for the Salvation of
the *Indians*, that in his *History of Christ* (k) they must be acquaint- (k) Pag 18. 21.
ed, not only with the fore said blind and senseless Revelation,
but also with another additional idle Story, which the Legend
(l) had furnished him withal; how for the greater Honour of (l) *Jac. de Vo-*
the Feast the *Office* came to be added to it; telling his *Indians*, rag. Legend.
" That Pope *Innocent IV.* An. 1250. ordered it upon this Oca- aur. c. 126.
" sion; That after the Death of Pope *Celestine IV.* the Cardi-
" nals in their Convention not agreeing in their Suffrages, the
" See was void Eighteen Months: Whereupon a certain Car-
" dinal made a Motion, That whosoever should be chosen

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"Pope, should observe the Day of the Virgin's Nativity for 16
 "Days (which they call the Octave) in relating, so try it
 "by this Means they might finish the Business: They all a-
 "greed hereto, and immediately they agreed in their Suffra-
 "ges for Innocent IV. to be Pope; who gave that Solemnity to
 "the Festival. Was not this a weighty Affair, and a necessa-
 "ry Point for the Heathens to be instructed in, to make them
 "good Christians?

This that I have said, is enough to show, That our Church
 has no blame upon it for having this Festival fall, which
 the ancient Christians never kept, and where it is observed,
 hath upon such a weak and tottering Foundation, as we have
 seen.

But we add; and justly reprove the Calumny, which
 (m) De Schif-Sanders would fasten on us (n): That the English, for the great-
 mate Anglic. est Cause of the blessed Virgin, do solemnly celebrate Queen Eli-
 zabeth's Birth-day September 7. on the very Eve of the Virgin's
 f. 175. Nativity; the day of whose Birth-day she died in their Kalender
 in gold and black Letters, his Queen Elizabeth's in great white
 and Letters.

Which Story of his Ignorance, gave occasion to the spawll-
 ing of more innocent Lyes still, by the Jesuit Authors (p),
 (u) Dipt: Mar. who report, That Queen Elizabeth died the Night of the
 B. 233. Virgin's Nativity, and that she was born the Night of the
 Virgin's Nativity, which is the same day, viz.
 September the 8th. As the latter part of which you may easily
 know to be false; and it is so far as to the former: For
 the Festival allotted was a Religious one; but, I suppose, mi-
 staken he not any else, ever heard of an Office of our Church
 composed for that day, which, he says, was put in the room
 of it: Only it might occasion some Services and Testimoni-
 ons of Joy, both as were used in London upon the Birth-day
 of November, which was the day of her coming to the Crown,
 and yet it is not in the Kalender either in black Letters or
 red.

But if nothing were to be objected against observing this
 Feast of the Virgin's Nativity: yet I am sure we have reason
 to be offended with those Reasons (such as those I have al-
 ready set down), which those of the Roman Communion on
 this

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"Joy God's People are replenished, for this comfortable Birth
 "of the *Mother of Jesus*, the Spouse of the holy Church; of
 "the *Empress* of the World, the *Gate* of Heaven, the *Throne* of
 "Mercy, the *Ladder* of Jacob, the *Morning Star* of Grace, Peace
 "and Salvation; of her who shall bring forth Jesus, the Au-
 "thor and finisher of our blessed Hope.

"*Refrain*. I do from this Moment, acknowledge thee, O di-
 "vine Infant! to be the *Adoptive Mother* of my Heart, the *Queen*
 "of my *Affections*, and the *Empress* of all the Powers of my Soul;
 "and therefore I will daily pay unto Thee; the most cordial
 "Homages of my Love, *Congratulations* and eminent *Servitude*,
 "Obedience and Supplication; and will in all my spiritual Com-
 "bats, Afflictions and Distresses, have a confident *Recourse* unto
 "thy Bosom of Mercy, as a *Child* to his *Mother*, as a *Sinner* to
 "the *Mother of Jesus*, and as an *Outcast*, banished the House of
 "my eternal Father, unto his *Patroness*, *Refuge* and *Advoc-
 "ate*, &c."

(p) T. Carre,
Sweet Thoughts
of Jesus and
Mary, p. 300,
 301.

Another of their Contemplators (p.) breaks out as if he
 were in a Rapture, thus; "O my Soul, let us mark this Day
 with a better Stone, with a mark of Joy for ever, which
 gave it once a *Queen* to Men and Angels; nay, a *dear* be-
 "loved *Child* to God the Father, a *desired Mother* to God the
 "Son, and a *best beloved Spouse* to the holy Ghost. O let my
 "Soul praise, love and magnify her for ever, who hath so sin-
 "gular near and dear Relations to all the Persons of the Tri-
 "nity. — Let us join in Admiration with Angels in Hea-
 "ven, and say, Who is this that our Desert brings out? Who
 "and what, do we think this Child shall prove to be? A Pro-
 "phetess? Nay, more than a Prophetess, more than an Angel,
 "more than an Archangel, more than a Cherubin or Seraphim."

(g) G. Gallica-
nus in Marial,
 p. 70.

Another (g) cries out, "Her Nativity is the Pledge and Pawn
 of our *former Nativty* and *Redemption*, because for this End
 "he was born, that he might abolish the Debt of *Adam's*
 "Transgression, repair our Innocency, appease the Anger of
 "the Lord Judge, open the Gate of Heaven, and bestow Liber-
 "ty on the Captives. (And I wonder what Christ himself can
 "do more for us.)"

(r) Fr. Collier:
Medit. 2. de
Nativ. Virg.
 p. 22, 23, 24,
 25.

Another (r) speaking of the Joy her Nativity does occasion,
 gives this as one Reason, "Because She is born among Men,
 whose Authority is as great with Almighty God, as that of
 "a

"a Mother uses to be with her only and best beloved Son.
 "Let us rejoice, because our Sister can do so much with God.
 "That if she be propitious to us (which is the great thing they
 count) "we may dare to promise our selves all things from
 "God. — "Those Brothers would have Cause of rejoicing,
 "whose Sister a King should marry, and count her most dear
 "to him; much more hath mankind cause to rejoice, whose
 "Daughter is advanced to that Liberty, that God himself
 "serves. That Honour to her, that's due from all men.
 "that's due from all men. The Reader will own, that I
 "I'll add but one of his Meditations more. — She was born un-
 "der the same Princes of the World and of Judaea, as
 "and Herod, in whose times our Lord was born. (as in all
 "probability, many more were) "that this Mother, that
 "this Virgin was born for the same Cause, — for our Lord
 "was born, viz. That the Devil, the Prince of the World,
 "who now had possessed the Hearts of Men, might be cast out.
 "Our Lord broke his Power, and cast him out by his Father;
 "but our Lady gave her Son a Body (which, by the
 "means of a Body, he cast out) "of her own Body,
 "which he overcame the Devil, and in this sense it is
 "truly said, That this Mother did win the Victory,
 "and slew all Heresies in the whole World, because he cloth-
 "ed the divine Word with humane Flesh, that by this Flesh
 "the Devil and all Heresies might be beaten down and de-
 "stroyed. And by the same Reason he might have added, if
 "he had pleased, That he cured all Diseases, wrought all Mi-
 "racles, raised the Dead, and shall come at last to judge both
 "the Quick and Dead.

SECT.

The Virgin Mary Represented

SECT. V.

Of the blessed Virgin's Name.

(a) Hist. delp.
C. 3. P. 87.

(b) De ortu
Marie.

(c) Custom
of the Virg
chap. 4.

the next thing to be considered is her Name. The Name of the blessed Virgin Mary is the most holy Name of the blessed Virgin Mary, to be used by the Priests of the Order of the most holy Trinity, on the Seventh of September, by the Concession of our holy Lord Gregory XV. and to use it in all their Missals and Constitutions in Spain. In which you may find such admirable Strains as these.

SECT. VI.

An Office of the Name of the blessed Virgin.

I find an Office printed at Lisbon 1627. with this Title. An Office of the most holy Name of the blessed Virgin Mary, to be used by the Priests of the Order of the most holy Trinity, on the Seventh of September, by the Concession of our holy Lord Gregory XV. and to use it in all their Missals and Constitutions in Spain. In which you may find such admirable Strains as these.

Anap.

Antiphona. Gloria in excelsis deo,
et in terra pax hominibus
bonae voluntatis.

Antiph.
Lauda Jerusalem Dominum,
Lauda in excelsis nomen Ma-
rie.

Deus qui per Mariam
universum mundum
salvasti, et qui
per Mariam hominibus
perpetuum fecisti tot benedi-
ctionis effectum.

Qui vivis, &c.
In universa terra admirabi-
le est nomen eius, laus
est nomen eius, et
laus nomen Marie.

Ver. Magnificat Mariam vir-
ginem meam.
Resp. Et exultemus nomen eius
in aeternum.

Ps. 121.
Resp. Benedicimus tibi nomen
Marie cuius nomen cornu-
les plene hyacinthis.

Ver. Imprimis Mariæ
nomen, Maria pro eo ad-
egit.

Ps. 121.
Gloria in excelsis deo,
et in terra pax hominibus
bonae voluntatis.

Ps. 121.
Praise the Lord, O Jerusa-
lem, praise the Lord in
excelsis, the Lord our
God O Son, which the
Psalms adds.)

Ps. 121.
Deus qui per Mariam
universum mundum
salvasti, et qui
per Mariam hominibus
perpetuum fecisti tot benedi-
ctionis effectum.

Who lives, &c.
In universa terra admirabi-
le est nomen eius, laus
est nomen eius, et
laus nomen Marie.

Ver. Magnificat Mariam vir-
ginem meam.
Resp. Et exultemus nomen eius
in aeternum.

Ps. 121.
Resp. Benedicimus tibi nomen
Marie cuius nomen cornu-
les plene hyacinthis.

Ver. Imprimis Mariæ
nomen, Maria pro eo ad-
egit.

The Virgin Mary, Misrepresented

Post 3. Left.

Verf. Hec est Gloriosa veilla,
con levitatis orationis com-
pensatione, larga exhibet gra-
tiarum fillenda.

In 2. Nocturn. Anab.

Requiem est in tribulatione
Mariæ nomen, omnibus illud
invocantibus.

Post 3. Left.

Resp. Nomen est hominum nomen
quod dicitur. Tur-
ris excellentia Mariæ nomen.
Verf. Per nomen est om-
nibus qui ad illud confugi-

Post 6. Left.

Resp. Nomen sanctum meum
notum factum in medio po-
puli mei. Scient, quia e-
go Maria.

In 3. Nocturn. Anab.

Nunciate inter gentes glo-
riam Mariæ, in omnibus po-
pulis mirabilia nominis ejus.

Anab.

Annunciaverunt Cæli no-
men Mariæ, & viderunt om-
nes populi gloriam ejus.

Anab.

Notum fecit Dominus sa-
crum Mariæ nomen, & in con-
spiciu gentium revelavit virtu-
tem nominis ejus.

After the Third Lesson.

Verf. She is Glorious, Flacc,
much by the effect of Prayer,
and afford large drops
of Graces.

Anab.

The Name of Mary is a Re-
fuge in Tribulation, to all that
call upon it.

After the Fifth Lesson.

Resp. A good Name is better
than much Riches. The Name
of Mary is a most strong Tower.
Verf. It is a Fortress to all that
fly unto it.

After the Sixth Lesson.

Resp. I will make known my ho-
ly Name in the midst of my
People, and they shall know
that I am Mary. (Instead of,
I am the Lord.)

Declare among the Gentiles the
Glory of Mary, and the Wonders
of her Name among all People.

Anab.

The Heavens have declared
the Name of Mary, and all Peo-
ple have seen her Glory.

The Lord hath made known the
Sacred Name of Mary, and hath
revealed the Power of her Name
in the Sight of the Heathen.

The

The Virgin Mary Immaculately

Et ut impetres ejus orationis
 auxilium, non desinas con-
 tinuè eam implorare. ipsam
 precantem deprecari; ipsam ro-
 gantem deprecari; ipsam co-
 gitantem non errare; ipsam tenen-
 tem non corruere; ipsam protegen-
 tem non mori; ipsam ducere non
 fallere. **YHWH** *quintus* **O**

from thy Heart; and that thou
mayst obtain the Suffrage of her
Prayer, look for the Example
of her Conversion. By fol-
lowing her thou shalt not wander,
by asking her thou wilt not despair,
by thinking on her thou shalt not
err; whilst she is bold of thee,
thou wilt not fail; whilst she pro-
cures thee, thou wilt not fear;
when she goes before thee, thou
wilt not be weary, &c.

Donna Maria Teresa Maria
di Savoia, nata il 1871, ex
figlia di un re, che in seguito
fu re di Italia, Maria
cristiana, figlia di un re, fa-

Blessed be God, who has be-
stowed on the world MANY a
Name of Light, and for every
enlightened soul shines as a Light
unto us, and as the Sun of the Soul,
which sheds that radiant, holy re-
flecting Light.

After this Office follows a Mass of the most holy Name of

Prayer - Let us pray upon the Nativity of the blessed
Virgin Mary, Mother of our Lord Jesus Christ, you may find I have
written a Litany upon her Name as follows.

Et clausa & insignis inter-
fusa non fortis quidem aut
fidei pueri quidem et ple-
bis. Sed clausa & insignis
quidem vocabuli sui figura
magnum quidem inneret,
interfusa non fortis. Adhuc fel-

Lesson I.
This child was and remain-
ed among the Daughters, did
not receive her Name by chance,
or, as most do, by the sole Plea-
sure of her Parents, but by di-
vine Dispensation; so that the
very Figure of her Name might
betoken some great thing, for it
is, being interpreted, The Sun of
the Son.

Less. 2.

Quid ergo mysticum interpretatio gerat per similitudinem admodum. Similis quippe per mare transcuntibus notare opus est stellam, non longe a summo cœli cardine coruscantem, & ex respectu illius salutare atque dirigere curiam suam, ut portum destinationis apprehendere possint.

Less. 3.

Similimodo, fratres, appetit universis Christianis inter fluctus huius sæculi remigantes, ostendere maris stellam hanc, id est, Mariam, quæ summo rerum Cardinali Deo proximo est. A respectu excelsi eius curiam dirigere. Quod qui fecit, non solum in gloria ventis, non laudibus secularis admirationis, nec commendat scylla voraginis, sed præcipue venit ad portum quietis eternæ.

Lesson 2.

Let us now by the Similitude make history the interpretation carries. - As now, when they pass through the Sea, & observe them to observe a bright Star set far from the Zenith, and with respect to it to direct and direct their Course, that they may come to their destined Haven.

Lesson 3.

In the same manner, it behoves all Christians who are tossed in the waves of this world, to regard as the Cardinal Point of the Sea, that Star, which is the most proximate to the Supreme Cardinal, God, who alone can direct things, and who alone can bring us to the port of eternal rest.

S E C T. VI

Remarks on what their Offices and Authors say concerning the blessed Virgin's Name.

THE whole Discourse of these Authors upon this Subject is made up of Two things, Folly and Profaneness. Folly, by childish toying with the several Significations of the Virgin's Name; and finding great Mysteries in every Letter of it. Profaneness, by attributing those Effects to the pronouncing and using of it, which makes it look like a Charm; and applying such things to her Name, which can only be given to God and our Saviour. As we have seen in the foregoing Offices, and will further appear in the Sequel of our Discourse.

That there was a Mystery in our Saviour's Name, and that it was intended to be significative to us, when he was called Jesus, we are sure; because the Scripture tells us so: And a learned Man (a) has well observed, That as there is no mention of any Message, or an Angel to impose this Name of Mary on her; so if there had been any Mystery in it, the Scripture would not have been silent; in all likelihood, to have declared it. The Name of Mary was a common Name at that time among the Jews, and many Marias are mentioned in the Gospels; and as now the Names of the Apostles and other holy Persons are given to Children, so it is probable that the Name of Mary was given to many of their Daughters in memory of Moses his Sister Miriam, (for that is the same with Mary.)

But though there need be no further Inquiry into that, for the imposing of which we read of no extraordinary Reason; yet this will not satisfy her Devots: They examine all the Significations of Hebrew Words from whence it can be derived, and commonly pitch upon that which is most improbable.

(b) Hist. Christi
peric. p. 18.

Jerome Xavierius (b) will not let his Indians be ignorant that her Name has several Significations; Maria is as much as *Alta*, high, (and that indeed is the most likely, from the Hebrew מרים, to exalt) *Maris amarundo*, (or as others *amarum mare*) a bitter Sea; *Magister seu Dominus maris*, a Master or Lord of the Sea,

(he

(he should have said *Lady*.) S. Jerome (c) mentions several o- (c) De nomin. thers; as, *Illuminatrix mea*, She that enlightens me; or, *Smyrna* Hebraic. *maris*, The Myrre of the Sea. But in another place (d) he (d) De nomin. pitches rather upon *amarum Mare*, or *Stella maris*, bitter Sea, super Matthae- um. or *Star of the Sea*. Which latter, some learned Men (e) think (e) Rivet. Ibid. should rather be read *Stilla maris*, a Drop of the Sea, because Drusus com- the Hebrew *Stilla* signifies *Stilla*, but no Word in Hebrew like it ment. post. ad answers to *Stella*. The pretended Epiphanius (f) says, That voc. Nov. Test. c. 15. *Mary* is wont to be interpreted *Domina* and *Spes*, *Lady* and (f) Orat. de laud. Virg. *Hope*, for she brought forth our Lord, who is the Hope of the whole World.

These are all far fetch'd, and must be so strained by Fancy to make them suit to her, that it is pity to insist farther on them. S. Ambrose (g) has a Signification of the Word that is some- (g) De Instit. what to the purpose, viz. *Deus ex genere meo*, God of my Off- virg. c. 5. spring; which Poza (h) approves; but adds, That he cannot (h) Elucid. l. 2. see from what Hebrew Root it can be made out: But Castro (i) tr. 17. c. 11. has made a Conjecture, and thinks it may be compounded of (i) Hist. deip. c. 2. p. 93. the Preposition, *Mer*, signifying the Womb, and the Name of God, which put together must then sound *Meribem-jah*, and by Contraction *Meriah*: But all learned Men almost agree that the Hebrew *Meriam*, is *disyllabum*, a Word of Two Syllables, not compounded but simple, and therefore ex- cludes all this fooling. Now amongst all this Variety of Signi- fications which they produce, it is pretty to observe, that the most unlikely of them all, viz. *Stella maris*, the *Star of the Sea*, is that which they generally make choice of, and declaim up- on. You have seen before the Explication of it out of the Bre- viary of Sarum: That noted Hymn, *Ave maris Stella*, gives her this Title, *Hail Star of the Sea*; and some have made whole Books to explain it, and apply it to her. Erasmus (k) in his (k) Fr. Bonal- Colloquies brings in the Mariners in a Storm imploring the dus's *Stella* Help of the blessed Virgin, and giving her the sweet Titles of *Myrica*; a *Star of the Sea*, *Queen of Heaven*, *Lady of the World*, *Port of* Book to explain this Hymn. *Safety*, and many more which are never to be found in the Scri- (l) Colloq. de Nautragio. ptures; and he wonders, *What she has to do with the Sea*, since, as he supposes, *she never sailed*. He gives a probable Account of it; That of old the Goddess *Venus* had the Care of Mari- ners, who was believed to spring from the Sea (and was called also *Stella matutina*, the *morning Star*.) but since she was dis- charged

The Virgin Mary Misrepresented

- charged of that Office, *The Virgin Mother* is substituted in the Room of her, she was a *Slut* and no *Virgin*. But alas! this is a poor Concoct compared with that of *Pa. Chrysolom (a)* who may fully satisfy any that questions what he has to do with the Sea: For saying, *Quoniam non Maria mare?* Congregamus locum ad mare vocamus Maria. *Mary and made be the Sea, for the gathering together of the Waters called be (Maria) Seas:* To which *Umb. Virg. (a)* says *Novarius (a)* that *Mary* was to be the Place where all Goods should be collected. *Carthagena (a)* adds, That God was so much in love with this Name of *Mary*, that he would not let slip this slight Occasion, but therefore called the Collection of Waters *Sea, (Maria)*; *U. de prom. cunctis Mariae promissionem, Tunc he might be the first that should pronounce the Name of Mary.* This indeed implies that the Language God spoke in at the first Creation was *Latin*; which if you will be great (and what pity is it not to grant it rather than lose to produce a Concoct,) they can easily answer another Objection, taken from the different Pronunciation and Quantity of the syllable *Syllable* of the Two, *Mary*, that which signifies *Sea* being short, and *Maria*, that signifies the *Virgin*, being long.
- (p) *Ib. p. 167.* There is a story in that, *Cap. de. Maria (p)* but small, to signify the distance, and extending her Dominion from Sea to Sea, and to the World's End; that when God would have it pronounced long, not short. Or yet may have another Reason from *Alvianus (q)*, that by saying *long* in the pronouncing this Name, women find the way to Heaven and Sweetness, which their Sins have denied by cursing their Imperfections. For he tells us (q) of *S. Hieronymus*, That when he heard *Mary* named, he used to fall flat on the Ground with his Face, and stay some while before he arose; and being asked the Reason, he said, That when upon the naming of her he cast himself on the Ground, there came forth a Cloud of Flowers and Perfumes came from the Earth into his Nose, that he could have been content to fix always there, if he might; and therefore he used to call the *Virgin Mary* his *Rose*. *Calanus (r)* also tells us of a *Mother* that could not pronounce the Name of our Lady, without a terrible and wonderful Swelling, (not to be Small, but as her Tail) for by expressing *Fury* and *Misery* daily, in the time of her *Pregnancy*, all the Spittle in her Mouth seemed to be turned into Honey: The same was tried by

The Virgin Mary Misrepresented

(b) Ambro. Servita apud Bernard. de Bust. lib. p. 235. *Inventrix Justitiae! A. Amica Angelorum.* That is, *The Mother of Mercy, the Advocate of the Afflicted, the Refuge of those that repent and return, the Inventor of Justice, and the Friend of Angels.* Another (b) finds in them her Five principal Vertues. "By M. is shewn her Faith; for that Letter is made up of three P's bound together, to shew that she had the perfect Knowledge and Faith in the Trinity: For as Three P's join'd together make one Letter M; so the Three divine Persons, joined by Generation and Procession, make but one God: (And it may be this is it which the *Salutary Brutiary* means in the following Expression, *That ipsa vocabatur sui figura, &c.. The very Figure of her Name does intimate some great Master.*) "By the Second Letter A. is signified her Hope: By R. her Charity: "By L. her Humility; and by A. her Bounty. And I'll forfeit my Credit, if any Man can imagine how these Four last should be made out of those Letters, without consulting his Words, which yet I do not think worth setting down, nor a great deal more of the same kind you may find there: For indeed in this way any Man may find any thing he pleases: It being merely such Fooling as School-boys use with, *I love my Love with an A, &c.* I could fancy nothing else but this, when I saw him running her Excellencies through all the Letters of the Alphabet (c) Id. Marish (e) and making a Prayer to her upon every one of them, ex. part 12. ser. 2. 27. *A. Advocate of Mankind (Advocata humani generis) do thou defend our Cause and pray for us. B. Blessed above all Women, make us to be blessed by thy Son. And so he proceeds with the rest. (Only is sad signum to it, as the Boys use to be, with the Two Letters K and Q, for which he puts *Kaisaratus Dei dispensatio, &c. Quam Hierarchia presidens.*) Pelbartus (d) not only runs such Delicant upon the Five Letters of her Name, but he adds this further Conceit, That it was very fit that her Name should consist of five Letters (though the Hebrew name has but Four;) For this it admirably corresponds to several Mysteries: *As First, To the Mystery of the divine Conception.* For, says he, she conceived Christ by Five Words (*Luc. 1.*) *Fiat mihi secundum verbum tuum.* (i. e.) *Be it according to thy Word.* *Second, To the Mystery of the Eucharist, in Five Words again, Hoc est enim corpus meum: For this is my Body.* *Third, To the Mystery of our Redemption, for the accomplishment of which Christ received Five Wounds.* But there is a Jesuit (e) finds as great*

great a Mystery in it, or greater, supposing it to consist but of Four Letters; for he would have it to be *Tetragrammum*, a Name like that of God with Four Letters (*YHWH*) which the Jews refuse to pronounce; and he tells us that St. Cyprian (*f*) in (*f*) In vit. ejus like manner taught the *Hungarians* not to pronounce the Name *apud Srium*. *Mary*, but that they should call her *Lady* (*Dominick*) and if Octob. 24. any did name her, they should do it with great Reverence, bending their Knees and bowing their Heads, and uncovering it, which was practised also by *Fr. Bion* (*g*). Yes so saith (*g*) Paul Barry the great Workman they apprehended to be contained there, in some good Kings have denied it to be fitting that any mortal Woman should bear that Name (*b*). Therefore *Alphonse VI.* King of *Castile*, being to marry a Wife that was a baptized (*b*) Raynaud. *Moor*, would not have her called *Mary*, though she desired it. Dypt. Mar. And *Casimir I.* King of *Poland*, changed his Wives Name which was *Mary*, into *Dobrognawa*: Whence the Custom is thought to have risen, that in *Poland* it is a Crime to name any Woman *Mary* (*i*). P. 28.

But I'll conclude these Mysteries of her Name, with one that *Spicellus* (*k*) mentions, consisting in Numbers that may be made out of it. That as the Number of the Beast is 666, and the Number of the Name of *Jesus* 888, so the Number of *Mary's* Name is 999. (How he makes this good he does not tell us, but) he infers from hence her Dignity; For, says he, "the Number Nine consists of the Number Three (which is a most perfect Number agreeing to the divine Persons) thrice repeated, and is attributed to the Order of Angels, wherefore it shows, That the Mother of God is wholly celestial and Angelical; and then this Number Nine being thrice repeated, shews that this her Excellency and Dignity is both eminent and solid." (*i*) P. Barry ib. (*k*) ibi supra.

Having thus found a great many fantastical Mysteries in that where none was ever intended, the next Work is to try up this Name, and make it as venerable as possible, not only by the Ways now named, but by others which now shall follow. They endeavour to persuade us, That not only Men but Angels admire this Name, and are in love with its Pronunciation.

Richardus de S. Laurentio (*l*) (a great Author with them, who lived above Four hundred Years ago) makes this Observation. (*l*) Lib. 1. de land. Virg. c. 2. citante Novatino. "That

1864
p. 30

(m) Barthol. d.
lor 1400. Pie
march. Marian
l. 5. c. 40. ex Su
rio vid. Her
mann. Ap. 5
Gonom. Ch. en
Deip. p. 242.

(*) Bartol. de
los Rios ib. l. 6.
c. 11. & 12.

(0) Blucidar. J
2. trac. 17. C-5

(*) Echtes, 7.14

(4) See Manifestation of godly Prayers, at the end

The Manner of reciting the Psalter of Jesus, is
as follows:

The First Petition.

- | | | |
|-----|-------------------|----------|
| 1. | Jesu, Jesu, Jesu, | } Mercy. |
| 2. | Jesu, Jesu, Jesu, | |
| 3. | Jesu, Jesu, Jesu, | |
| 4. | Jesu, Jesu, Jesu, | |
| 5. | Jesu, Jesu, Jesu, | |
| 6. | Jesu, Jesu, Jesu, | |
| 7. | Jesu, Jesu, Jesu, | |
| 8. | Jesu, Jesu, Jesu, | |
| 9. | Jesu, Jesu, Jesu, | |
| 10. | Jesu, Jesu, Jesu, | |

The Second Petition.

- | | | |
|-----|-------------------|------------|
| 1. | Jesu, Jesu, Jesu, | } Help me. |
| 2. | Jesu, Jesu, Jesu, | |
| 3. | Jesu, Jesu, Jesu, | |
| 4. | Jesu, Jesu, Jesu, | |
| 5. | Jesu, Jesu, Jesu, | |
| 6. | Jesu, Jesu, Jesu, | |
| 7. | Jesu, Jesu, Jesu, | |
| 8. | Jesu, Jesu, Jesu, | |
| 9. | Jesu, Jesu, Jesu, | |
| 10. | Jesu, Jesu, Jesu, | |

Third Petition.

- | | | |
|----|-------------------|---------------------|
| 1. | Jesu, Jesu, Jesu, | } Strengthen
me. |
| 2. | Jesu, Jesu, Jesu, | |
- And soon, as before.

Fourth Petition.

- | | | |
|----|-------------------|------------------|
| 1. | Jesu, Jesu, Jesu, | } Comfort
me. |
| 2. | Jesu, Jesu, Jesu, | |
- &c.

Fifth Petition.

- | | | |
|----|-------------------|----------------------------------|
| 1. | Jesu, Jesu, Jesu, | } Make me
constant &
firm. |
| 2. | Jesu, Jesu, Jesu, | |

Sixth Petition.

- | | | |
|----|-------------------|------------------|
| 1. | Jesu, Jesu, Jesu, | } Comfort
me. |
| 2. | Jesu, Jesu, Jesu, | |

Seventh Petition.

- | | | |
|----|-------------------|---|
| 1. | Jesu, Jesu, Jesu, | } Grant me
Grace to
overcome
all my
weaknesses. |
| 2. | Jesu, Jesu, Jesu, | |

Eighth Petition.

- | | | |
|----|-------------------|---|
| 1. | Jesu, Jesu, Jesu, | } Grant me
Grace to
overcome
all my
weaknesses. |
| 2. | Jesu, Jesu, Jesu, | |

Ninth Petition.

- | | | |
|----|-------------------|--|
| 1. | Jesu, Jesu, Jesu, | } Give me
Grace to
remember
my death. |
| 2. | Jesu, Jesu, Jesu, | |

Tenth Petition.

- | | | |
|----|-------------------|---|
| 1. | Jesu, Jesu, Jesu, | } Grant me
Grace to
overcome
all my
weaknesses. |
| 2. | Jesu, Jesu, Jesu, | |

Twelfth Petition.

1. Jesu, Jesu, Jesu, } Give me
2. Jesu, Jesu, Jesu, } Grace to
 O'r. } call for
 } Help to
 } thee.

Thirteenth Petition.

1. Jesu, Jesu, Jesu, Make me
2. Jesu, Jesu, Jesu, to perse-
vere in Ver-
me.

Fourteenth Petition.

1. Jesu, Jesu, Jesu,	} Give me Grace to fix my Mind on thee.
2. Jesu, Jesu, Jesu,	
&c.	

Especially Petition.

1. Jesu, Jesu, Jesu,
2. Jesu, Jesu, Jesu,
3. Jesu, Jesu, Jesu,
4. Jesu, Jesu, Jesu.

Give me Grace to order
my Life to thee.

Here you see an Hundred and Fifty Rows, of the Name of *Jesus*, (which being Three in a Row, make up Four hundred and Fifty) which must be all patterned over, before those few Words that make up the Fifteen Petitions are concluded. There is no Artist or Ingeniour, who, if he had a Design to turn Prayers into *Prayers*, could more effectually do it, than by such a Prescription as this. But we have not the work of it yet: For you must know, that it is not the Petition and the Senec, following this oft repeated Name that is necessary, but the Power which is used without any thing else adjoined is that which they lay much Stress upon, and which makes accepta-

(r) Leporella Countess, that Book of the Jesuit F. Berry (r) which contains an hundred Devotions to the blessed Virgin, and is bought up for common Use as our *Prayer of Mary*, on the *Whole Duty of Man*; for I observe Seventeen Editions of it in less than Thirty Years) he gives this for one. Often to

Virginia
Company, B.
August 11
1862

(s) Barthol. de
los Rios ib.l.5.
cap. 4o.

(r) Rich. a S.
Laurentio l. 4.
de laud. virg.

(u) Vincentius
Brunus Medit.
2. de B. Virg.
p. 62.

plement

The Virgin Mary Misrepresented

(x) lb. p. 64.

pleasant (after the Name of Jesus) since he adds a little after,
(c) "In all Temptations and Infirmities of the Soul, and in all
"Weaknesses of the Body, this holy Name of Mary is our only
"Remedy and Refuge; neither was there ever any one in any
"such tribulation, that upon devout Invocation of her, did
"not find present Help."

The Sense of all which Blasphemy is contained in the Words
of that Hymn.

In Antidota-
rium & Hist.
Ioc. Chorum
Augustini in
comemor. B.
Virginia.

Gloria Matrona cœlica, All Hymns attend thee, heavenly

Tu ancillam Jesu Christi Tho' humbly thou didst chuse

Te vocare voluisti, Of Handmaid unto Christ; yet

Sed ut docet Lex divina Taught by the Law Divine, may

Tu illius es Dominæ Thou art (unless we would do

Nam Lex jubet & ratio Reckon his Government, and La

Matrem præfessilia: Reason and Law back, one a

Ergo ora suppliciter, Defers the Sun to set the Mo

Et præcipe sublimiter Pray for us, then, as of need

Ut nos in mundi vespere How thy high Authority

Ad regna ducat superna: That when the World's Day set

Ad regna ducat superna: and leads us

In Hymns of the Name Maria Some have sung out five

Psalms that begin with the Letters of her Name, and chosen

it as an Exercise daily to recite them. The Psalms are, Mag-

num (LXXXV) and Dominus (Psalms) Revere (Psalms)

(Specul. Hist.
lib 8. cap. 116.

was practised, says Hieronimus Bellouacensis (y) by one Falcio

a Monk of S. Omer; and you may guess how acceptable this Devotion was by the Miracle that followed; for as he lay dead in his Chamber, they found Five Roses growing upon his Face, one coming out of his Mouth, other Two out of each Ear, and Two more out of each Eye, which in Letters of Gold, but secretly these Five Letters of her Name, and those Words of the Psalms written plainly upon them. Though the very same Story is told by *The Cantuariensis* (2) concerning one *Joan* (3) of the Monastery of *Dole*, and one, no doubt, as true as the other. But any thing will do Wonders, when the Name of the blessed Virgin is glorified thereby; for for two years (4), that a Plague was immediately stopped in a Convent, An. 1470. only by reciting Five Psalmstaken, not out of the Bible; but, out of Bonaventure's Psalter (as blasphemous as it is) which begin with the Letters of her Name & being those that follow: *Magna es Domine, Ad te Domine clamabo, Refugium meum es Domine, In Domine confido, Ad Dominum clamabo in*

There is no foolish Lover that plays more childishly with the Name of his Mistress, than their ridiculous Superstition does with the Name of this fair Lady, as they call her. They think their very Chastity is more acceptable when it honours her. For thus they advise (5), and thus her *Servant* (6) *Mancia* (7) at *Brussels* practise, to relieve Five poor People on *Saturday* (which is dedicated to the Virgin) in memory of the Five Letters of her Name. And to do it more effectually, each Five poor People may be chosen to bestow the Alms upon, who by the capital Letters of their Name do express and make up the Name of blessed *Mary*, that so the Remembrance of it may be the more lively. Nay some in honour of it, deny nothing that is asked of them in the Name of the Virgin; being mindful (as the Author wisely adds) of that saying, *Whatsoever ye ask the Father in my Name he will give it you.* Thus *Alles* (8) was trepanned to list himself in the Order of the *Franciscans*, at that time famous for Severity and Poverty, being suddenly requested by one to enter into it for Love of the Mother of God, which, as irrefragable a Doctor as he was, made him yield, though otherwise very unwilling and loath at the first. The Beggars in the Country of the *Great Marston* under-stand the Efficacy of this; who, we are told (9) ask Alms of Christians in the Name of *Blessed Maria* (i. e. *Lady Mary*)

Antoni. 1. 2. c. 1. 2. c. 29. sec. 15.

(3) De mirac. sui temp. l. 2. c. 29. sec. 15.

(4) Barthol. de los Rios ubi supra p. 628.

(5) Id. ib. p. 629.

(6) Antonius 3. part. Hist. tit. 24. c. 8.

(7) Purchas pilgrims. part. 1. l. 4. c. 17. p. 600.

not.

(e) Vincent.
Bellev. Spec.
Hist. l. 7. c. 102,
103.

not in the Name of *Hazret* (or *Hazareth*) *Esfa* (i. e. Lord Jesus) which shows that the Jesuits have preached to them more than Christ. How can it chuse but that her Name must be very prevailing, when we read (e) of a Souldier, an old prostitute in the fornicating Trade, who having hired of a poor Man's Rights Lodging with his Daughter, and was just preparing to deflower the Virgin, who hung back and made lamentable Mean; when he asked her Name, and understood that it was *Mary*, and remembered it was *Saturday Night*, (devoted to the Virgin) he desisted from his Purpose, and placed her in a Nunnery; and immediately after being slain in a Tournament, it was revealed by the blessed Virgin to this Nun in a Vision, That for the Kindness he had shewed to her for her Sake, he had brought his Soul to Heaven; and as a Sign of the Truth of it, they should find a fresh Rose upon his Grave springing out of his Mouth, which upon Examination proved so. Not unlike to this is another encouraging Story, which *Pelhamus* (f) gives us out of a Book of Miracles, which he attributes to *S. Anselm*: How a Beggar came to a covetous rich Man greatly devoted to the Virgin, and ask'd an Alms of him for God's sake, and he dealt him with Reproaches; he asked again of him, for the Love of his own Soul and his Salvation, but that Argument moved him not at all: He begg'd a Third time, for the Love of the blessed Virgin; at which the covetous Man angrily threw a Loaf of Bread to him, charging him to beg no more in that Name. When this Miser died, and his Works came to be weighed, it was found that his good Works were less, and so was adjudged to the Devils to be tormented: But the blessed Virgin immediately appeared and brought a Loaf of Bread he had given for her sake, and put it in the Balance, and immediately by her Merits the Scale was turned. She intreated her Son for him, who said, *I was hungry and he gave me no Meat*, &c. He shewed no Mercy, therefore deserves to find none; to whom she replied, *I am the Mother of Mercy and he had me in great Devotion*: And so he was released and sent into the Body again to repent and lead a better Life. Such Stories as these have given such Spirit to the Worshippers of the Virgin, that they are not afraid to dispute and put it to the Question, Whether the Name of Mary be not more powerful than that of Jesus: That it is a sweeter Name is a concluded Case. For they com-

pare

pare (g) the Two names of *Jesús* and *Mary* to *Salt* and *Honey*. (g) Barthol. de los Rios ubi supra l. 6. c. 32.
 " *Salt* (which answers to Christ's Name) is more whole-
 " some, and in respect of its Preservative Virtue, of it self more
 " efficacious; yet for all that it seems to be more sharp and
 " pungent; and for the Name *Jesús*, howsoever you take it,
 " sounds something of a judging Majesty, by reason of his Di-
 " vinity; but now the Name of *Mary*, *quantum quantum est*, is
 " every way all Sweetness; it is *Honey*, preserving from Cor-
 " ruption, yet not biting; and he concludes, That the Name
 " of *Mary* to us affords a sweeter Taste than that of her Son.

If you ask about the Power and Prevalency of the Two Names, we are told (b) " That it is not improbably said, (b) Id. ib. c. 33.
 " That her Name, at least, *quo ad nos*, is more efficacious than
 " his: For which he cites the Words of the spurious S. *Anselm*,
 " *Velocior est nomenquam salus*, &c. (i) Salvation comes more (i) De extel. Virginis c. 4.
 " speedily by invoking *Mary's* Name than that of *Jesús*.
 " Christ being called upon in his own Name, he does but what
 " is just if he does not presently hear; but when his Mother's
 " Name is invoked, though he that prays does not deserve to
 " be heard for his own Merits, yet the Merits of his Mother
 " intercede that he should be heard. So that he concludes,
 " That the Name of *Mary* affords more gentle and humane, more
 " frequent and speedy Arguments of Pity and Mercy, than the
 " Name of her Son. Which another Blasphemer (k) thus expresses, (k) Rich. a S. Laurentio de laud. Virg. l. 1. c. 2.
 " *Jesús* is as it were a proud name (*quasi superbum nomen*) and
 " too potent, but Affection becomes hers that is a name more
 " humble; so that if any one dreads the Austerity of the Dei-
 " ty or Male-sex (*Sexus virilis*) in *Jesús*, let him have Re-
 " course to *Mary*, in whom nothing of these is to be suspected;
 " for *Mary* is a Womans name, commending and carrying be-
 " fore it Gentleness.

Francis Mendoza (l) the Jesuit, has spoke his Mind out, in
 answer to the former Question. " I say, though Christ stands (l) Veridar. l. 2. probl. 2. p. 70.
 " in greater Authority with God than the Virgin, yet the bles-
 " sed Virgin sometimes is more easily moved by our Prayers
 " than Christ, and therefore the Patronage of the *Mother* is some-
 " times more present to us, than that of the *Son*: The Reason is,
 " That Christ is a Judge, and the blessed Virgin only a Patroness,
 " and a Patroness is only Mercy. And for a further Proof of
 this, he gives Examples of this greater Prevalency of the Vir-

The Virgin Mary Misrepresented?

- gin in several Plagues at *Rome* and *Constantinople*, &c. Where after the invocation of Saints, and of Christ himself without Success, upon flying to this sacred Anchor (as he calls her) upon carrying about her Image, or celebrating her Festival, the Plague has immediately ceased; for as it is a common thing to break the Force of Cannon Bullets by opposing Wool-sacks to them, (a) so the Anger of the Deity thundering and raging against miserable Offenders, the Force of it is broken and dull'd by the Interposition of *Mary's* Fleece. "We read, says another (a) Prov. 18. 10. *That the Name of the Lord is a strong Tower, the righteous Man runs into it and is safe.* Turn out now *Dominus* into *Domina* (a small matter, only the change of a Letter) "the name of *Lord* into that of *Lady*, and you may say the same of *Mary*. May you may say more of her name, for though Solomon indeed (says the fore-said *Richard*) who knew but little of *Mary*, bids the Righteous fly to the name of the Lord as to a strong Tower; yet we (to whose blessed Revelations have been made since his days) may say, *The Name of our Lady is a strong Tower, the Sinner flies to it and is safe.* It seems a just Man may fly to God, if he please, but a Sinner had better betake himself to *Mary*. And thus, says *Marianus* (a) some explain that in *Act. 12.* concerning the Tower of *Sidon* that fell and flew Eighteen Persons; "That Tower is Christ, who was sent by the Father into the World, and broke in pieces all those on whom he fell: The Virgin *Mary* is our Tower, but for Safety, who withdraws and fetches off Sinners (subdicit) from the deserved Anger of her Son.
- So that according to this Doctrine, though it be a common thing in Exclamations (*Jesus Maria*) and in Prayers (*Laus Deo & Virgini Mariae*) to join the Two names of *Jesus* and *Mary*, and to put *Jesus* first, just as *Philip* and *Adry* stand in our Coins, yet this must be interpreted and seen rather in Civility to the Relation of Son and Mother, than that Sinners have an equal Expectation from them, or Encouragement in Addressing to them; for in this *Mary* has the Preference and Precedency.
- To conclude this, the *Jesuit Pons* (a) reckons up several admirable Effects, that follow the use of the Virgin's name; "That the name of *Mary* keeps from the Fear of Death and "injury

(a) Ib. p. 73.

(a) Novarius
umbr. Virgin.
sum. 1195.

(a) Rich. a S.
Laurent. ubi
prius.

(a) Ibidem.

(a) Elucidar. l.
2. v. 17. c. 6.

"injury of Devils; that it makes the Mind Chast; that it re-
 "freshes a Soul that is fainting and sorrowful; that it gives
 "Security and Safeguard to the Body: And in a Word, That
 "her name receives all Virtue from her self, and does the same
 "things that she does.

The Words also of S. *Briget* (r) must not be forgotten; (r) *Revelat. li.*
 "Upon the hearing *Mary* named, those that are in Purgatory cap. 9.
 "rejoice beyond measure, as a sick Man lying in his Bed, when
 "he hears a word of Comfort. The good Angels hearing this
 "name, presently approach nearer to those just Men who are
 "committed to their Guardianship, and rejoice in their Profi-
 "ciency (as if, forsooth, they were more righteous in their Office,
 "till she was invoked) The Devils also all of them dread and
 "fear it; so that upon hearing the name of *Mary*, they pre-
 "sently let go and leave the Soul that was detained in their
 "Clutches.

All that I shall further add is, That upon Indignation of
Levi IX. King of France, Pope *Clement IV.* (r) bestowed (r) *Raynald.*
 Three years Indulgence upon all that should repeat these *Sanct. Marian.*
 lowing Words, viz. *Benedictum sit dulcis nomen Domini nostri Jesu Christi,*
in Christi, & gloriosissima virginis Mariae maris eius, in eternum
& aeternum. Nos cum propter benedictum virgo Maria. That is,
Blessed be the sweet Name of our Lord Jesus Christ, and of the
most glorious Virgin Mary his Mother for evermore.

Afford to us thy Benediction,

O Virgin Mary with thy gracious Son.

The name of *Mary* has its Feast (r) also among the *Cen.* (r) *Idem. ibi*
chenses in Spain, confirmed from the Year 1493 by the Pope's
 Brief; and though taken away for a time by Pope *Pius V.*
 yet it was restored by Pope *Sixtus V.*

The End of the First Part.

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